

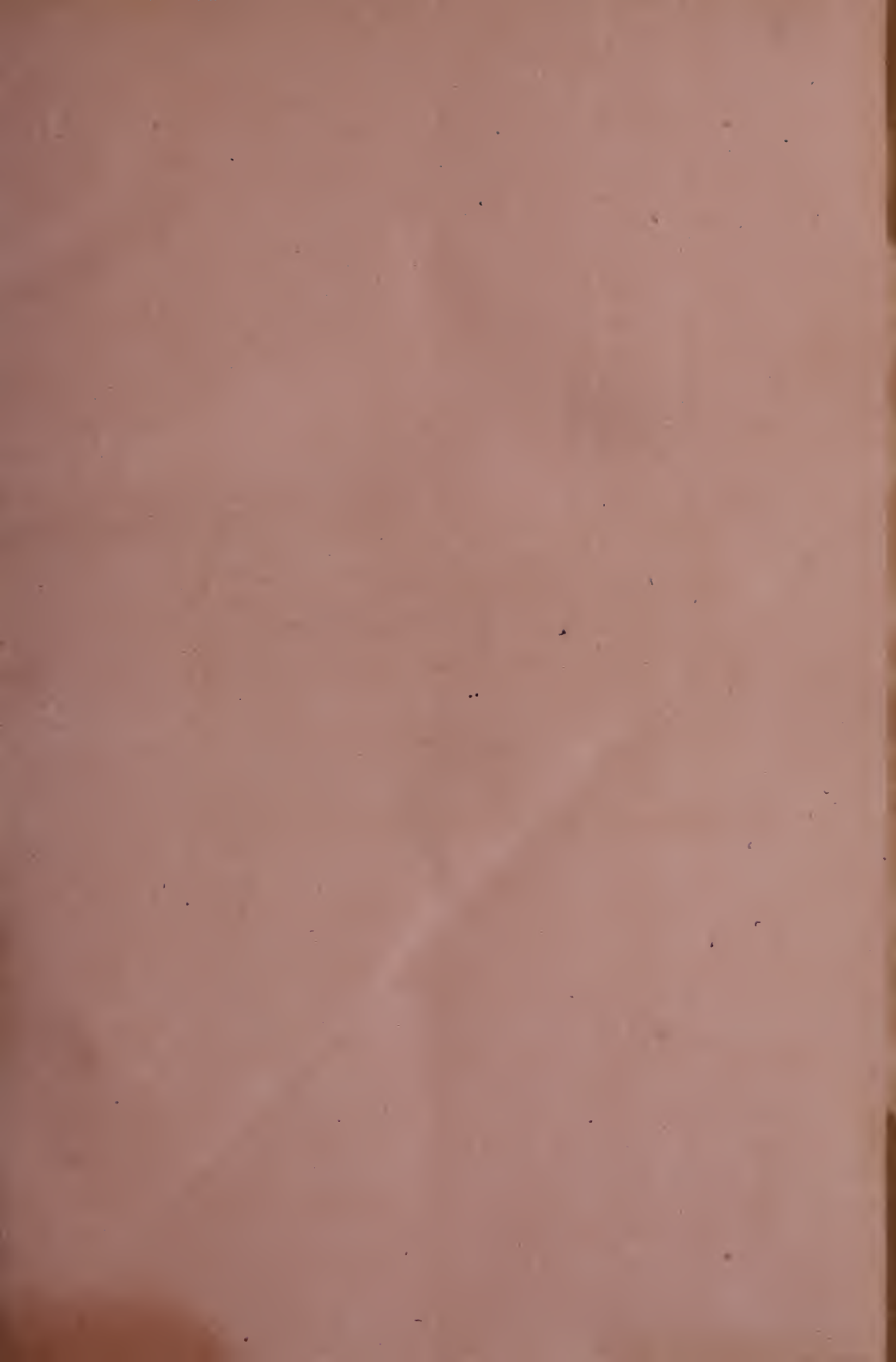


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CONSTANTINOPLE AND SCUTARI.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

MISSION WORK IN TURKEY.—THE FOUNDATION.

THERE is no part of the world in which a more interesting and successful mission is being carried on than in Asiatic Turkey, in the midst of that region associated with the early triumphs of Christianity, and with the manifestation of God to his Church in the patriarchal age. It is between thirty and forty years since this mission was begun under the auspices of the Rev. H. G. O. Dwight, and another labourer of kindred spirit. Mr. afterwards Dr. Dwight was the very type of a true Christian missionary. A man of calm and sound judgment, and yet of indefatigable zeal, with large and comprehensive views of the work to be accomplished and an admirable power of systematizing, and of a highly cultivated mind, he set about his work with a method which was sure, under the guidance of the Spirit of God, to meet with success. Himself a native of those New England States where piety combined with intelligence has been inherited as an heirloom from the noble Puritan exiles of England, he was sent out by the American Board of Commissioners for Foreign Missions, to Constantinople, in the year 1832. The mission was specially to the decayed Church of the Armenians. The Evangelical movement in the Armenian Church had commenced about six or seven years before in the conversion of three ecclesiastics at Beyrout, two of whom were bishops. By their letters to Constantinople and various parts of Turkey, they contributed much towards preparing the minds of their countrymen for the movement. In the year 1825, Mr., now Dr. King, who still labours at Athens, wrote a farewell letter to the Roman Catholics, on his leaving Syria, stating the reasons why he could not be a Romanist. There it produced an extraordinary effect, being considered of

so much importance that it was read at a large meeting of the clergy in the patriarchal church? and on the Scripture references in it being examined, it was agreed that the Armenian Church needed reform. The way had been prepared by the circulation of the Holy Scriptures during the preceding ten years, in the ancient Armenian character in which they were read by the priests and educated laymen.

On the 5th of June, 1832, Mr. Dwight took up his permanent residence at Constantinople, with his family. He thus describes the beginning of his missionary career in a most interesting volume, written by him, entitled "Christianity in Turkey :"—"The missionaries encountered all the usual disadvantages of a new field. Difficult languages were to be mastered; the habitual modes of thinking and feeling prevailing among the people were to be learned, and the best methods of gaining access to them, and securing their confidence. It was plain that an immense fabric of superstition had been erected in the place of simple gospel truth; and it seemed to excite the reverence and awe of the people, in proportion as it had grown hoary with age. But it was not so easy to see how two foreigners, from a far-off and almost unknown country, with no established character in the place, and, indeed, coming in such a way as very naturally to excite suspicion, should make their first attempts to persuade the people that all their present grounds of religious confidence were delusive, and that they (the missionaries) had come from purely benevolent motives to teach them a better way—the true and only way of salvation."

They worked with a printing press, distributing New Testaments and tracts, and, few of the

people being able to read, set up a school to teach them. They at the same time preached. Dr. Dwight says that they were fully satisfied that the great burden of their preaching should be, not the superstitions of the Church, but Jesus Christ and Him crucified. "From the beginning we have acted on the principle that the safest way to break down error, is to build up the truth. With the ecclesiastics of the Armenian Church we endeavoured to maintain friendly intercourse, and to secure their co-operation in our educational efforts. With this view, we made repeated attempts to interest the patriarch in the object, as well as other high dignitaries of the Church. The patriarch always professed great readiness to act in the matter, but in reality never moved a finger, and the others were always waiting to see what he would do; and, of course, nothing was done by any of them."

In 1833 several converts were gained, and they began to feel encouraged. Among them was one Hohannes Der Sahagyan, who became afterwards one of the most devoted native pastors. Their coming is thus described:—"On the 18th of July, 1833, Mr. Der Sahagyan, and his companion, in a very solemn manner, committed themselves to our instruction and guidance. 'We,' said they, 'are in a miserable condition, and we need your help. We need your counsel and advice. We are in the fire, and we want you to put forth your hands and pull us out. Here are two roads: one, the road of light and peace, that leads to heaven; the other the broad way of darkness, sin, and death, in which we have always been walking. We want you to direct us, so that we may know how to choose the narrow way that leads to life.'"

A high school, formed at Pera by one of the Evangelical Armenians, at length aroused the jealousy of the leading ecclesiastics, and, through their influence and that of the bankers, who formed the leading council of the nation, the school was broken up; but, to their utter dismay and chagrin, says Mr. Cuthbert G. Young, in a small pamphlet entitled, "Openings for the Gospel in Turkey,"—a rich Armenian, who had founded a large school in one of the suburbs of the capital (Haskey) appointed as chief teacher the very man whose Evangelical views had led to the breaking up of the Pera school. This man, though no Protestant, was resolved to employ the best possible teacher; the Bible was the avowed text-book; and thus, instead of his former limited influence in a school of forty pupils, he

was at the head of the national school of six hundred. The school was ultimately closed; but soon after a seminary was formed at Bebek, a Greek village six miles up the Bosphorus, in connexion with the American mission, which has trained most of the pastors and many of the native helpers in the field. This was one evidence of the great wisdom of these missionaries that, almost from the very first, they founded an institution for training up a native ministry, which has been the means of rapidly extending their operations.

As the work advanced, the church, now in process of formation, became exposed to increasing persecution. The patriarch at Constantinople, who was political head of his nation, got alarmed. Anathemas and persecutions were the consequence. Some were bastinadoed, sticks being broken on their naked feet; others were imprisoned on false pretences; the shops and houses of many were forcibly closed, and their goods and furniture thrown into the streets; wives were forced to separate from their husbands; parents to disinherit their children. Letters were sent also to the provinces by the Turkish Government to aid the clergy in bringing heretics to order. Not till 1847 were these persecutions discontinued, when, through the influence of Sir Stratford Canning, now Lord Stratford de Redcliffe, who has always taken a warm interest in these missions, an imperial decree was issued, recognising the native Protestants as an independent community. In 1853 a firman was published by the Sultan, addressed to the civil agent of the Protestants and promulgated throughout the country, placing them on an equality with other Christian bodies.

After a long period of persecution, the first Monday of January, 1840, was observed as a day of special humiliation, fasting, and prayer through all the stations. It was a season of deep interest, and soon the persecution begun to relax and multitudes were received into the church. Dr. Dwight relates the following fact connected with this period:—"One of the priests who had not yet retired from the office of the priesthood, though his conscience was by no mean quiet on the subject, resolved to be faithful to the souls of the people committed to his care, so long as he retained this relation to them. Before Easter, according to custom, they came to him to confess their sins, to the number of nearly or quite five hundred. After he had heard what they had to say, he addressed them as follows:—'And now, my good people, I have no power to absolve you

from sin. You must go to Christ for that ; and until you have become reconciled to God, and feel that you have his forgiveness, you must not dare to come to the table of the Lord.' Nor was he a respecter of persons. One of the richest and most influential bankers in Constantinople belonged to his church, and in fact contributed most that was raised for the priest's support. Agreeably to his custom, this distinguished individual requested that the communion might be administered to him on a separate occasion, and, in preparation for it, he went privately to the priest for confession. Our brother, nothing daunted, said to him, 'This is a matter that lies between your own soul and God. I cannot give you absolution, but can only direct you where you can obtain it. You have sinned, and unless you truly repent, you must not come and partake of the Lord's Supper. You must first go and be reconciled to God, and with repentance, and true faith in Jesus Christ, come to the Lord's table.' The banker went away with a conscience so troubled that he could not make up his mind to partake of the sacrament, although he had probably never omitted it before at this season, since he came to years of discretion. The number of inquirers steadily increased and indeed nearly all who called upon the missionaries came for the avowed purpose of religious conversation."

The Mission became now the centre of a deep and wide-spread movement. The description of this is taken from the same interesting narrative. "The year 1841 opened with many indications that a thorough reformation was going forward in the Armenian community. A very marked difference was observed in the general style of preaching in the Armenian churches at the capital. The vartabeds had learned that Church legends and 'old wives' fables' would no longer satisfy their hearers. There was a growing desire to study the Scriptures, and a disposition to compare every doctrine and practice with the written word ; and this could not, with safety, be disregarded. It was not an uncommon thing to hear of sermons on repentance, on the Sabbath, on the judgment-day, &c., altogether based upon the Bible ; and, in some instances, we were cognisant of the fact that the preachers borrowed largely from our own publications for their materials. Indeed, we had repeated applications to furnish matter directly for sermons, for one of the most respectable vartabeds in Constantinople. Another of the vartabeds went so far even as to combat the prevailing error of substituting Mary and the saints

as Mediators for Christ, declaring that the name of Christ is the only one given under heaven, among men, whereby we can be saved. These things were entirely new and strange, and indicative of a change in the feelings of the people, if not in the opinions and character of their teachers. As the reformation advanced, instances of pungent conviction for sin, and a strong and deep apprehension of spiritual things, became more common than had before been noticed. One old man, of sixty perhaps, who had long attended our preaching, and was quite infirm, one day said to me, 'I have nearly finished my pilgrimage ; I cannot remain here much longer.' I replied that it matters little how soon we go, provided we are prepared. 'Yes,' he replied, bursting into tears, 'but I am not prepared ; I *feel* that I am not prepared.' Another man of about forty-five was suddenly awakened and converted. Very few cases have I ever seen where the truth took a stronger hold of a man's mind. He said, with emphasis, 'I have been a great sinner, but I hope God has had mercy upon me, through the mercy of Jesus Christ. I used to fear death, but now, thanks to God, this fear is removed ; I feel that I am Christ's ; and that when I die I shall go to be with Him.' Another individual, who having been guilty of some flagrant sins, had fallen into a state of despair in regard to himself, was induced to come and hear our Armenian preaching. After having been present three times successively, he sought a private interview, and unburdened his almost bursting heart. He said, 'I was in despair, but now I begin to hope there may be mercy even for me. Tell me, What must I do to be saved ?' These are given as examples of what was rather frequently witnessed in those days. Some who had been drunkards, gamblers, and adulterers, and some even who had been downright infidels, became the subjects of an entire change, and, through the wonderful grace of God, they were washed and sanctified, and enabled to exhibit, in a high degree, that humility, purity, spirituality, and Christian zeal, which are the fruits of the Spirit alone. Many of those who were without were constrained to speak of the change as most wonderful, and to them unaccountable. The converted brethren, also, with scarcely an exception, appeared to be growing in grace, and in the knowledge of Jesus Christ ; and their piety did not expend itself in closet meditation and secret prayer. An active zeal for the salvation of others was one of its most striking characteristics. The number of female inquirers interested in religion was slowly in-

creasing, although, from the customs of Oriental society, neither the missionaries nor the native brethren could have free access to them."

This movement in 1842 extended specially to them. "Among the encouraging indications of the present time, was a very marked increase of interest in religious inquiry among the females. Hitherto, the important element of female influence had been in a great measure wanting in the reformation. The cause of this was twofold; first, the extreme ignorance and consequent bigotry of the female portion of the population, there never having been the least provision for their education; and, secondly, the difficulty of our getting access to them, and of their availing themselves, even when disposed, of the privileges of the Gospel, owing to the peculiar customs of society in the East respecting the seclusion of women. The priests of the church, from their official character as confessors, have free access to the females of the community; and, they being always, of necessity, married men, no difficulty is felt in regard to it. Our pious priests were not

backward in availing themselves of this privilege: and, chiefly through their instrumentality, in the years 1842 and 1843, several of the Armenian females became deeply interested in religious concerns, and some few gave evidence of being truly converted. From that time they began to form a part of our regular visitors, and the way of access among them became more and more open. Some few became regular attendants at the preaching service in the Seminary. About the same time I opened a week-day service in Armenia, exclusively for females; and, although few attended at first, yet it was evidently productive of some immediate good, besides being an important means of throwing open to Christian culture this important part of our missionary field."

We defer to another occasion continuing the history of this mission as well as giving a bird's-eye view of its now numerous stations. We shall also bring up the statistics to the present time, showing what God hath wrought in this great centre of interest and source of the world's civilization.

OUR SOLDIERS AND SAILORS ABROAD.

In one sense every man is a missionary. Either he has faith, or he has no faith. If he has faith—real, living, operative faith, then with the divine blessing he tends to make others in this respect like himself. The torch he has lighted up kindles a more or less extensive conflagration. If, on the contrary, he has no faith, but only a barren profession, then he spreads unbelief like his own by nearly every word and action of his life. To this it must be added that the more one is tossed about in the world, and comes in contact with his fellow men, the wider the area through which he diffuses his influence. British soldiers have fought and, as a rule, have conquered in nearly every part of the world; and garrisons have been left behind to keep hold of towns or of forts captured in those contests. The navy of these isles has long regarded the whole ocean as its sphere of action; while our merchant ships visit nearly all shores, and return laden with the fruits of industry collected from every clime.

It becomes then a matter of much importance to inquire what is the nature of the influence which our soldiers and sailors exert when abroad.

The general opinion is that this influence is, if a scripture phrase may be adapted to the occasion, "only evil continually." Opinions so sweeping as these are, however, rarely correct. We would attempt a more discriminating estimate, and in doing so would solicit the forbearance of two classes of readers, those who will regard the views expressed as erring through defect, and those who will deem it erroneous through excess of charity.

In the case both of soldiers and sailors, two vices are sadly prominent: to the one—drunkenness—they are led by several distinct causes; to the other they are tempted by the unnatural mode of life which they are compelled to lead.

The vice of drunkenness, we have stated, is sadly prevalent in certain sections of the army. Once the writer had to visit a hill garrisoned by about twenty-seven soldiers, having been sent for by one of their number, a sober and, there was reason to think, a pious man, who appeared to be dying, though, it may be added, that, contrary to the anticipation of himself and others, he ultimately recovered. At the time when he believed himself on the brink of the eternal

world, and when, if we mistake not, his statements would have been held equivalent in law to depositions on oath, owing to the solemn position which, for the time, he occupied, he used language like the following:—"If, sir, you were to go now and examine the state of the men on the hill, you would find that nearly every one of them has *delirium tremens*, or is not far from it, because the pay was issued yesterday." In fairness it must be stated that this case was one of decidedly exceptional character. A fragment of the army, detached from the rest in charge of a single officer, could not be controlled so well as men at a *dépôt* could be, besides which, despite all precautions that could be taken against the danger, liquor of native manufacture was procurable in the vicinity at a rate so cheap, that a man could become intoxicated for a very few coppers. But, after all abatements have been made on this account, it still remains sad beyond expression, that such a statement as that of the sick soldier could be made without violation of truth. Drunkenness among soldiers and sailors in India is a standard subject of ridicule with Mohammedans and heathens, a vast number of whom totally abstain from intoxicating *liquors*, though many of these abstainers use opium.

The other vice spoken of was, doubtless, prevalent in that part of the East where the writer had the opportunity of observing; though no facts bearing on the subject came to his notice.

The vices of sailors are the same as those of soldiers, and move similar contempt among the heathen.

Some stop here in their investigations, and leap at once to the conclusion that sober Mohammedans or Hindoos are in every way more moral than the soldiers and sailors of our country, though these last are nominal Christians. If such were the case, then it would be hard to explain how the two false faiths which had produced results so much superior to those achieved by Christianity, could be pernicious aberrations from truth; and similar difficulty would be felt in defending our glorious faith, if it had no moral effect upon its adherents. But we are in no way shut up to these conclusions. British soldiers and sailors, we firmly believe, are morally superior to the heathens who ridicule their more conspicuous vices. The influence of the truth upon their conduct is very considerable, even though they have not been divinely led to surrender their hearts to its guidance. Having mentioned the vices, it is needful to give similar prominence to the virtues

of British soldiers and sailors—virtues which prevent the heathens from regarding them with the unmitigated contempt which they would entertain for men without any redeeming feature in their characters.

The first redeeming point to be mentioned is not solely a moral virtue, but is partly physical, partly moral—we mean their courage and endurance. The soft natives of the East have a feminine admiration for animal strength; and do not look with unmingled disdain, even on a drunken soldier or sailor, provided that he be of good bodily development; and we doubt not that when the Philistines gazed on Samson, making sport for them at their festival, the abundant ridicule they gave forth was not untempered with awe. We have been told of a case in which a European sailor, becoming intoxicated, fell over in the streets of Calcutta, and was immediately surrounded by a crowd of mocking heathens, who, however, gave him what he himself might call a "wide offing," being afraid of a blow from his stalwart arm. While, then, they despised the moral part of the smug Christian, they retained unimpaired respect for his physical development. Let the advocate of what is sometimes rather unhappily called "muscular Christianity," derive what consolation he can from the case. We have been told that if a European sailor be deficient in one of the great steamers running between this country and the East, his place is supplied, not by one, but by three native seamen. On once inquiring of a sailor who had been associated with natives in such a voyage, whether the three Southern Asiatics were really equal to the one European, or superior, or inferior, he said that if the sea was calm, and the weather hot, they were of more value in the ship than he; if the weather was cooler, they were about equal to him; but if a really formidable storm arose, the native sailors could scarcely be got out of their beds, and the work almost entirely devolved on the Europeans. The British mariner's courage and endurance prevent him from being regarded with contempt.

It is the same with soldiers. The writer once came upon a remarkable spectacle, illustrative of the fact now under consideration. It was a group of soldiers out without any covering on their heads, at three o'clock in the afternoon of a hot Indian day. Their officer happening to be absent at the moment, they had run like little children into danger, careless of their own safety. What had tempted them, bare-headed, into the fierce sun-heat, was the desire to play a game requiring

great muscular effort ; or, to speak more plainly, they had turned out to see who could throw cannon-balls to the greatest distance along the ground. So far as our observation went, the effect produced upon the native spectators was excellent, in a political point of view. They were struck with admiration when they saw the soldiers thus recklessly risk their lives for a game. Nor did they fail to express astonishment on seeing the great distances to which the cannon-balls were thrown. They seemed to think it would be a serious thing to have to meet such combatants on a battle-field. Once, when a private investigation was being made into the details of a riot which had arisen, in consequence of the application of a Hindoo for admission into the Church, a native Christian of determined character, talking of the soldiers, who numbered, perhaps, 150, finished off by saying, "If I had had four Europeans, I could have driven them back." Another time when a native Christian, who had some years before been a servant with a major in the army, was informed that his old master, who had with him but 400 fighting men, was besieged by 8,000 Burnese, and was in consequence all but given up for lost, he seemed very disconsolate. Suddenly a thought seemed to strike him, and he asked, "Are the 400 men Europeans?" "Yes," was the laconic reply. His anxieties seemed instantly to vanish, nor were his hopeful anticipations falsified by the result ; for the Christian major four times beat off his assailants, and was ultimately relieved. Hyder Ali, speaking of British soldiers, is reported to have said that, if he had such men, he would have them carried on palanquins, instead of leaving them to walk. Despite the vices of the soldiers and sailors who go from this to other lands, their courage and fortitude prevent their being regarded with contempt by Mohammedans, or by heathens.

So does their fidelity. An anecdote was told us by an officer present at the awful battle of Ferozeshuhur, in the first Punjaub war. It will be remembered that, when night fell, on the first day of the stern contest, the small British force had penetrated into the centre of the Sikh entrenchments, without thoroughly capturing them, and had to bivouac for the hours of darkness, in the midst of the Sikh army, the Governor-General of India, and the Commander-in-Chief, being, like the rest, surrounded on all sides by the foe. There could be little sleep in such circumstances, and by the time the British had risen at dawn, and broken through the circle of desperate enemies environing them, their energy was

so completely exhausted, that whatever might occur, they could do little more. When they were beginning to think of much needed rest, suddenly a new Sikh army came in sight, and advanced to the assault. On this our informant turned to his next neighbour, probably an officer, and said disconsolately, "It's all up." "We're paid for it," growled that other in reply.

Yes, that was it : "we're paid for it." We have taken the money of the Government, knowing full well that we might at least have to face a scene like this ; and now there should be no unmanly murmuring if we are required to pay the forfeit which we engaged in certain circumstances to give. We must vindicate our word even at the expense of our lives. Contrast with this sepyo fidelity : nay it is unnecessary to do it : the ten years that have elapsed since 1857 are too short a period to render it requisite that comparison should be made.

With European sailors the argument, "We're paid for it," is generally decisive. But another tale has to be told with respect to many of the Mohammedan and Hindoo mariners. In reading the Indian newspapers for a series of years we came upon notices of ship after ship being burned in Eastern harbours when they were nearly ready to put to sea. When investigations were made it was shown that as a rule these acts of incendiarism were perpetrated by one or more of the native sailors. According to the custom prevalent in the East, they had received half their pay in advance, and therefore felt it their interest to burn the ship which they had promised to aid in navigating ; for, if the vessel were gone, it was impossible for them to fulfil the engagement they had made, and they might thus possess themselves of a handsome sum without rendering any service in return. How vast the moral difference between the man who, having accepted payment in advance, was in consequence prepared to stand faithful to death on the battlefield of Ferozeshuhur, and the person who considered that same prepayment a reason for destroying the property of his employer, so that he might be incapacitated for fulfilling the engagement into which he had entered !

The sailor whose statement in regard to the relative capacity of European and South-Asiatic seamen has already been quoted, gave information also respecting the behaviour of these two classes when his vessel reached an Oriental port. The Europeans were prone to drunkenness, and yet they tried to keep some restraint upon themselves from fear of their native comrades, who remained

sober. Of what were they afraid? it will naturally be asked. That when they were in a helpless state through intoxication, and still had a great part of their wages in their pockets, they would be robbed, and in some cases even murdered by their native friends. If our informant was correct in his statement, then, a wholly new light is thrown upon the subject. For the vice of drunkenness we have the utmost abhorrence, and remember the shame we felt on seeing one of our countrymen lying full length in the middle of the street along which we were passing to embark at an Oriental seaport. Yet, repulsive as was the spectacle, it did not really indicate so low a state of the moral nature as that manifested by those who while in their sober senses could coolly plan a robbery of their comrades, careless though that robbery should ultimately lapse into a murder. Doubtless the Ferozeshulur case was one decidedly above average in the amount of fidelity that it showed; while the burning of ships by native mariners, and the deliberate laying in wait for their European comrades, were deeds exceptionally bad; but, when all proper allowance has been made on this account, it still we believe remains irrefragably true, that those brought up in the midst of Christian light, but who have never given evidence of their having been converted from sin to God, are still under such restraining influence that they may be trusted to an extent impossible with Mohammedans or with heathens.

We must advert to one other redeeming point in the character of British soldiers and sailors—their humanity, traceable chiefly to the leavening of Christianity already mentioned. A person once stated that he was visiting a ship of war, along with many others bent on the same errand, when one of those who came in the steamboat with him accidentally fell into the water. A sailor from the ship of war instantly leaped in after him, but instead of saving him was soon himself in danger of being drowned. On which a second sailor jumped in too. Before long a third followed the second; and for a time the whole four were in danger of perishing, but in the good providence of God all were at last saved. If any minister of the gospel had acted like those sailors of unknown names, he would have been proud of his achievement. When at any time we come upon a sailor acting with folly, the thought that perhaps at other moments he may have been one of the heroes in such a scene as that now described, should restrain us from necessarily saying, "God, I thank thee that I am not as that man."

Heroes in such exploits abound in the mercantile marine, and in the navy of our country. We have been told on good authority that in the latter it has been found necessary to forbid the sailors to go in numbers into the water after a drowning person. Two may go, but not more. If no limit were prescribed, far too many would rashly precipitate themselves from the vessel, *including some who could not swim at all*, so strong is the impulse of humanity within their hearts. It may be said there is a dash of recklessness and bravado in it, and in all likelihood there is; but still humanity seems the leading motive. We remember a very striking contrast to all this. The question was raised in an Indian newspaper whether it should be regarded as penal for one to see a person drowning and not render any aid that might be within his power. Of course this abstract principle was discussed, because of an incident that had before taken place. An European was actually drowning: a boat, manned by natives, happened to pass. The boatmen looked coolly on his dying agonies, and having it quite within their power to render aid yet afforded none. The assertion is not made that all European sailors are humane, and all Mohammedan and heathen mariners the reverse. All that it maintained is this, that if a person of any faith or any nationality fall into the water and be in danger of drowning, when at the critical moment a boat is seen drawing near, it may be to him all the difference between life and death whether that boat is manned by Europeans or by the disciples of one of the false faiths still so powerful in the East.

The same distinction is seen between soldiers and sepoys. Some years before the mutinies a pretender to one of the Indian thrones started up. The army of that country went out against him, and were defeated. Two messages were sent from the camp—the one to the native city, intimating a victory, the other to the British, confessing a defeat, and requesting assistance. On receiving the message designed for them, the British, with their usual promptitude, marched all night, and in the morning came up to the scene of action. The foe did not however await their arrival, but fled at the very rumour of their approach. There was consequently nothing for the army to do. An officer dined with us as he went out to the scene of expected battle, and did so again on his return. He said, "I felt degraded with some of our sepoys when I was out. If the officers had not been there, I believe they would have attacked and plundered the villagers." And who were these

villagers? Their own co-religionists, whom they had been sent out to protect! We have been told that while Asiatic armies would much rather meet sepoys than soldiers in the field, they greatly prefer to fall into the hands of soldiers rather than into those of sepoys when the contest is over, believing that they will receive from the Christians treatment more humane than they are likely to meet with from their own countrymen. The restraining influence which the gospel of Christ exerts over even nominal professors is considerably greater than we are often disposed to admit. It is so great that notwithstanding the vices which at times make the European soldier an object of

contempt to Mohammedans or heathens, these on the whole look not *down upon* him but *up to* him, and have reason to do so, for he is morally superior to themselves.

But, after all, how chequered is the influence which the army and navy at present exert! How ample the room still existing for improvement! How precious beyond all estimate those noble men, both in the superior and inferior grades of the army and navy, whose lives are entirely regulated by Christian principle, and who show to the unevangelized nations the real nature of that faith which [we so ardently desire to see universal throughout the world!

BARTIMEUS, THE BLIND PREACHER OF MAUI.*

AS A PAGAN.

BARTIMEUS, of whom some account is to be given, was from the lowest order of Hawaiian society. He was born on East Maui, about the year 1785. Pagan mothers on those islands then frequently destroyed their infant children to avoid the trouble of bringing them up, and it is said that Pu-a-a-i-ki (which was heathen name) would have been buried alive, but for the intervention of a relative. His birth was only a few years after the death of Captain Cook, the discoverer of the islands, and about as long before the visit of Vancouver. Not a ray of gospel light had then reached that beautiful cluster of islands. The inhabitants were all idolaters, and their altars were often stained with the blood of human victims. The people were ignorant and degraded, and were wasting under the influence of the most abominable vices. Puaaiki was as vicious and degraded as the rest. He early acquired a love for the intoxicating *ava*; and it is supposed that his blindness may have resulted from this, in connection with his filthy habits, and the burning tropical sun beating upon his bare head and unsheltered eyes. Before losing his sight, he had learned the *lua*, or art of murdering and robbery; the *kake*, a secret dialect valued for amusement and intrigue; and the *hula*, a combination of rude, lascivious songs and dances.

When the American mission reached Kailua in

1820, he was there in the king's train, playing the buffoon for the amusement of the queen and chiefs, and thus he obtained the means of subsistence. It is not probable that he knew any thing of the missionaries at that time. The royal family removed to Honolulu early in 1821, and the blind dancer made part of their wild and noisy train. There he suffered from illness, destitution, and neglect, and in his distress was visited by John Honolii, one of the Christian islanders brought by the mission from America, who spoke to him of the Great Physician. This interested him, and as soon as he could walk, he went with Honolii to hear the preaching of the missionaries. The impression he made on them was that of extreme degradation and wretchedness. His diminutive frame bowed by sickness, his scanty covering of bark-cloth, only a narrow strip around his waist and a piece thrown over his shoulders, his meagre face, his ruined eyes, his long black beard, his feeble, swarthy limbs, and his dark soul—all made him a most pitiable object.

HIS CONVERSION.

Yet he was a chosen vessel, and Jesus was such a Friend and Saviour as he needed. Led by a heathen lad, he came often to the place of Christian worship, gave up his intoxicating drinks and the *hula*, and sought to conform to the rules of the gospel as he understood them. His heart was gradually opened, and the Spirit took of the things of Christ and showed them unto him.

* Abridged from "Hours at Home," published in the Sandwich Islands.

When now the proud chiefs again called for him to *hula* for their amusement, his reply was, "That service of Satan is ended; I intend to serve Jehovah, the king of heaven." He was rising in the scale of being. Some derided him; but some of high rank, and among them his patron the queen, were so far under the influence of the gospel, that they respected him for the stand he had taken. He even exhorted the queen to seek earnestly the salvation of her soul, and his exhortations seem not to have been wholly in vain.

The progress of Puaaiki in divine knowledge can be accounted for only by the teaching of the Spirit. His blindness did indeed favour his giving undivided attention as a hearer, and also the exercise of his powers of reflection and memory. His habit was to treasure up what he could of every sermon, and afterward to rehearse it to his acquaintances. It was thus he grew in knowledge, and at length became himself a preacher. "In the fourth year of the mission," says Mr. Bingham, "among the twenty-four chiefs and five hundred others then under our instruction, though there were marked and happy cases of advancement, none seemed to have gone further in spiritual knowledge than Puaaiki."

In March, 1823, he accompanied the native governor of Maui and his wife to Lahaina, on his native island. His patron, the governor, died in the following November, but Messrs. Richards and Stewart, missionaries, who had arrived a few months previously, then became his religious guides. In the summer of 1824, an insurrection occurred on the island of Kauai, the most northern of the group, which was soon suppressed; but it was followed by a sort of insurrectionary effort on the part of a heathen party on Maui, to revive some of the old idolatrous rites. Puaaiki and his associates, then known as "the praying ones," earnestly opposed this; and being called together by the missionaries, and instructed and encouraged, the blind convert was requested to lead in prayer. Mr. Stewart gives the following account of his own emotions occasioned by that prayer: "His petitions were made with a pathos of feeling, a fervency of spirit, a fluency and propriety of diction, and above all, a humility of soul, that plainly told he was no stranger there. His bending posture, his clasped hands, his elevated but sightless countenance, the peculiar emphasis with which he uttered the exclamation, 'O Jehovah,' his tenderness, his importunity, made us feel that he was praying to a God not

afar off, but one that was nigh, even in the midst of us. His was a prayer not to be forgotten. It touched our very souls, and we believe would have touched the soul of any one not a stranger to the meltings of a pious heart."

IS ADMITTED TO THE CHURCH.

It was not until the spring of 1825, that Puaaiki was received into the church. The missionaries seem to have erred on the side of caution, both in this case, and in that of Kapiolani. The darkness, pollution, and chaotic state of society, was the reason; though, perhaps, that should have been a motive for receiving those little ones earlier into the fold. But Puaaiki's expression of desire to be united with the people of God in the spring of 1825, could not be any longer resisted, and he was carefully examined by Mr. Richards, as to his Christian knowledge and belief, and the evidences of a work of grace in his heart.

On the 10th of July, 1825, Puaaiki was admitted into the church at Lahaina, and received the name of *Bartimeus Lalana*. The name *Lalana* (London) was added at his own suggestion, in accordance with an Hawaiian custom of noting events. It was designed to commemorate the then recent visit of his former patrons, the king and queen, to London, and their deaths in that city. We shall use only the former of the two names, giving it the English form, *Bartimeus*.

RESIDENCE AT HILO.

In 1829, Bartimeus was persuaded to remove, with his wife, to Hilo, on the island of Hawaii. Here his field was wider and more necessitous than it had been at Lahaina. Several natives of talent and influence had there been hopefully converted, some of them through his influence. Among them was David Malo, a most active and promising youth. Moreover, Lahaina had been longer favoured with the means of grace. At Hilo—since so wonderfully blessed with outpourings of the Spirit—though desirous of returning to Lahaina, he was persuaded to make his home for several years. The resident missionary at first, was Mr. Goodrich, the same who met Kapiolani at the volcano. In the following year, Kaahumanu, the ex-queen and regent of the islands, visited Hilo; and this extraordinary woman seconded the efforts of Bartimeus by her influence as a ruler, and still more by her example as a Christian. The cool climate of that windward district, its green fields, its clouded skies and frequent rains, exerted such a beneficial effect

upon his eyes, that he made a painful and partially successful effort to learn to read; but the effort aggravated the evil, and he reluctantly gave up the design. "The light of the body," says Mr. Clark, who spent a season at Hilo, "did not increase in proportion to the light of the mind. Through the sense of hearing he was adding rapidly to his knowledge of the way of life. Every text and nearly every sermon which he heard was indelibly fixed in his mind. The portions of Scripture, which were then being printed in his native language, were made fast in the same way. By hearing them read a few times, they were fixed, word for word, chapter and verse."

RESIDENCE AT WAILUKU.

In 1837, there were manifest indications of the great awakening, which so wonderfully pervaded the group of islands in the following year. The infant church at Wailuku was revived. The members confessed their sins, and sought for pardon through the blood of atonement. "And when," adds Mr. Green, "during most of the year 1838, the Spirit of God moved upon the mass of the population; and caused multitudes to bow to the sceptre of the Son of God, the heart of the good old man seemed to overflow with joy, and he poured out the emotions of his soul in language not easily described. None but those who saw him during some of those interesting scenes can conceive the appearance of Bartimeus. No painter could do justice to the heaven-illuminated countenance of our friend. And yet no one that saw that glow, that index of unearthly joy, can cease to retain an affecting impression of it."

As a consequence of this outpouring of the Spirit, people resorted from all quarters to Wailuku, coming often a distance of fifteen or twenty miles, for instruction. But this could not long be; the aged, the infirm, and the young could not come so far at all. The people, therefore, erected houses of worship in all the large districts of Maui, and it became a difficult question how to supply them with preachers. Messrs. Green and Armstrong did the best that seemed to them possible in the circumstances: they selected a class of their most devoted and talented church-members, and instructed them in the Scriptures, in the elements of moral science, and in church history. Bartimeus was a prominent member of this class. From our present point of view, it seems as if he ought, long before this time, to have been formally licensed to preach, if not

ordained as an evangelist, or even as the pastor of a church. But the ideas of our missionary brethren at that early period developed slowly in this direction. Bartimeus was now set apart formally to the office of deacon, or elder. This appears to have been early in 1839. It was not until three years after this, that he received a formal license as a preacher of the gospel. And it was not until February, 1843, the beginning of his last year on earth, that he was ordained as an evangelist—his services being then stately required by the people of Honuaula, twenty miles from Wailuku.

LAST DAYS AND DEATH.

There, while toiling with cheerfulness and hope for Christ and his brethren according to the flesh, and while we were rejoicing in the belief that many would be savingly benefited by his instrumentality, he was arrested by sickness. The attack being severe, he returned to Wailuku, that he might procure medical aid, and also be near his brethren with whom he had spent many years of delightful Christian intercourse. He seemed to have a presentiment from the commencement of his sickness, that he should not recover. But the thought of death gave him no alarm. Why should it? He knew whom he had believed. On the Lord Jesus Christ he had, long before, cast himself for time and eternity. This surrender had been succeeded by a sweet peace. He had the hope of the Christian. True, he did not escape the buffetings of Satan. The Lord suffered him for a little season to be tried, that the sincerity of his profession, the genuineness of his hope, and the intensity of his love might be more apparent. Hence, probably, the reply which he made to his pastor, when asked how he felt in view of another world—"I fear I am not prepared; my sins are very great." When he turned away, so to speak, from the cross of Christ, to look at his own sinful heart, he seemed well nigh desponding; but a view, by faith, of his gracious Lord, bleeding, dying a propitiatory sacrifice for sinners, now exalted at the right hand of the Majesty on high, ever living to intercede for His people, this, this dispelled his fears. This made the prospect of going to dwell with him, and to be for ever like him, exceedingly desirable. Bartimeus did not say as much that might be called a dying testimony as many others have done. There was less need that he should do so. His daily conversation, his holy example, and his unremitting labours in the cause of his blessed

Master, had borne ample testimony; and by these, he, being dead, yet speaketh. For a day or two before his decease, he sank under the force of disease, so that he was unable to converse much. He slept in death on Sabbath evening, September 17th, 1843, and entered, as there is the most cheering reason to believe, into the rest which remaineth for the people of God.

"On the 19th," writes Mr. Clark, "his funeral was attended by a large congregation of sincere mourners. The voice, which had so often been heard among us in devout supplication, and in earnest entreaty, calling the sinner to repentance, was silent in death. His purified spirit, raised from the darkest heathenism, by the blessing of God on missionary labour, was at peace with the Saviour, and all that was mortal was about to be committed to the dust to await the last trumpet. A sermon was preached from 2 Cor. v. 1: 'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.'"

HIS PROMINENT CHARACTERISTICS.

Mr. Armstrong who was with him five years, bears this remarkable testimony to his eloquence: "Often while listening with exquisite delight to his eloquent strains, have I thought of Wirt's description of the celebrated blind preacher of Virginia." "He is a short man and rather corpulent, very inferior in appearance when sitting, but when he rises to speak, he looks well, stands erect, gesticulates with freedom, and pours forth,

as he becomes animated, words in torrents. He is perfectly familiar with the former, as well as the present, religion, customs, modes of thinking, and in fact the whole history of the islanders, which enables him often to draw comparisons, make allusions, and direct appeals, with a power which no foreigner will ever possess."

Mr. Clark thinks him more distinguished for his humility, even than for his eloquence. "Among all the graces which shone in him in such beautiful proportion, humility was the most conspicuous. Although much noticed by chiefs and missionaries, as well as those of his own rank, and occasionally receiving tokens of respect even from a far distant land, he was always the same. He sought the lowest place, and always exhibited the same modest demeanour, and appeared in the same humble garb. His prayer was, 'Lord be merciful to me a sinner.' This was the more remarkable, as it was in strong contrast to the natural character of Hawaiians. Although he laboured for some time as a licensed preacher of the gospel, he probably never took his station in the pulpit while addressing an audience. He preferred a more humble position."

What shall we think of the capabilities of a race which produces such a man, and of the power of the gospel, when we trace the history of this Blind Preacher? And what value shall we place upon the results of the gospel on those islands, and upon the mission which justly reckons such results as among the fruits of its labours?

RELIGIOUS AWAKENING IN NORTHERN CHINA.

OUR Mission (the Methodist New Connexion, England), (says our correspondent), was established in Tientsin, in the year 1861, by the Revs. J. Innocent and W. N. Hall, both of whom are still in the field. The Lord has signally owned our labours in this large city, where we have three chapels for preaching to the natives, and a small boarding school for the Christian education of Chinese youths. During the time we have been in this city we have baptized thirty-three converts, of whom thirty are now with us in Church fellowship; and several persons are earnestly inquiring after the truth. We have five

native preachers now in constant employment, and several students preparing for the work.

The place where this gracious awakening has taken place is four days' journey from Tientsin, in a small village in the midst of a fine agricultural district. It had never been visited by a Protestant missionary before my colleague and myself visited the place to see the work of the Lord.

The old man mentioned as having visited Tientsin to inquire after religious truth came first, about the 3rd of April, 1866; and from his return to his own village soon after may be dated the commencement of this gracious movement.

The result at present as stated, is forty-five baptized converts to Christianity, besides a great number of earnest inquirers, and a wide diffusion of Christian influence throughout the district

I quote from the letters received :—

You may remember me referring to an interesting case of religious awakening in the Province of Shantung, brought about, under the Divine blessing, by the influence of an old man who had visited Tientsin, and heard the Gospel in one of our chapels. This old man had been very much exercised in mind for some time previously about saving truth, particularly under a long affliction of which he had been the subject. The Roman Catholics had an occasional service in his neighbourhood; and, being dissatisfied with the religious systems of his own country, he became an inquirer amongst them. Their teachings and the conduct of the followers of that faith, however, did not meet his decided approval; and he thought that by coming to Tientsin, as the head-quarters, he should certainly find *better* teachers and *more consistent* professors. At that time he was ignorant of the existence of Protestant missions. He came to Tientsin, and inquired at the inn where he stayed for the *Roman Catholic Church*, and was ignorantly directed to our city chapel. There he listened with rapt attention for the first time to the glorious message of salvation, and became so deeply interested that he exclaimed at the conclusion of the service—"This is the doctrine I am seeking!" He conversed with our native preacher for some time, and then promised to come the following day. He remained about a fortnight, attending every day with increasing interest. His case became known to us, and he wished to be baptized, but we did not feel at liberty to accede to his request. We urged him to return home, and continue to ponder the truths he had heard, and daily to pray that the Lord would increase his light and save his soul. We gave him some copies of the Scriptures and some tracts, that he might not only read them himself, but distribute them among his neighbours. He left us, saying, "That he would exhort his neighbours to believe in Jesus; and that he should come to Tientsin again." To our surprise and pleasure he returned the following month, with an evidently-increased interest in the holy truths of Christianity, and to inform us that some seven men in his village, with himself, had been reading the books he took, had destroyed all their household gods, and were meeting almost every day to study the Scriptures. They had deputed him to come and request us to

send them a competent teacher, and they would provide him a house and food, and receive him with respect and joy.

After remaining with us again some days, we sent with him an earnest Christian *colporteur*, a native member of our little church, that he might sell the books on the way and at the place, and ascertain the real state of the case. On the return of the *colporteur* we found the old man's report was not at all exaggerated, and that many more than he had stated had become deeply interested. Our agent plied his bookselling during the day in that and the surrounding villages, and every evening met the little band in a room they had provided, for prayer and an exposition of Scriptural truth. The demand for a resident teacher was presented with even greater urgency by him on their behalf. I was then at Shanghai; but my colleague, Mr. Hall, thought it best to send some Christian agency to the place until we could meet and decide upon what steps to take. Two other *colporteurs* were sent in the same way as the first. They laboured most zealously in that place and for miles round, so that the evening meetings increased wonderfully. People came from great distances to hear the word of God, and the last night they spent at the place they had nearly *three hundred souls* present to hear the message of the Cross. We felt with them that such a state of things indicated the presence of God among the people, and that a loud call was made upon us to take active measures for sending a preacher. We were led to send our most experienced assistant whom you will remember, *Hu-Hsien Seng*, and his devoted Christian wife, that she might labour among the women. They left here in the first week in August. They were greeted on their arrival with a most enthusiastic reception—a house was provided for them, and everything done for their comfort. Every day they had crowds of visitors to inquire about the doctrine. They formed separate meetings for the men and the women. Being harvest time the people were all busy in their fields, but they met *every morning for prayer, and every evening for a preaching service*. During the interval, visitors from all parts were coming in constantly to see Hu and his wife, with whom they conversed and prayed. On the Sabbath days they had people from places distant 3 li, 10 li, 20 li, even to 70 li, who regularly came on the Saturday night, and spent the Sunday at the chapel. Upwards of *a hundred* persons entered their names as candidates for baptism. The idols were utterly abolished,

and they began to pray to the "one living and true God." In September Mr. Hall and I went to see the place, which is 430 *li* distant from Tientsin, being under the Tisien city of Laou-Ling, or Leu-ling. It is impossible to describe the joy with which the people received us, or the joy we felt at seeing such a manifestation of the grace and power of God as was there displayed. Our presence could hardly be said to have attracted greater numbers than attended the services before; nor yet could we say that the people listened with greater attention to our preaching than to that of the native preacher; they evidently were more interested in the *Gospel* than in *us*, receiving it as the word of God and not as the word of man. Still, we could not have had greater reverence or more courteous and kindly treatment from any people. They regarded us as the servants of the Most High God, and showed the most unequivocal marks of gratitude for our having visited them for the purpose of teaching them the way of salvation.

Our time was chiefly spent in examining the candidates for baptism, private visitation of families, and acquainting ourselves with the region over which the truth had so rapidly and gloriously spread. The most sanguine expectations we had entertained were far exceeded. In many cases we found *whole families* living in the fear of God, and waiting to be received into the Church; in other families, the father and mother; in others, the children. Then, there were applications from many of the neighbouring and distant villages, where one or more of the believers resided, for us to *open preaching stations*, with every prospect of blessed results. In one village, ten miles distant from the chapel, a rich, intelligent farmer *had opened his own house twice a day for prayer and the reading of the Scriptures*; and nine persons met with him every day, and on the Sabbath came with him to the chapel to hear the native preacher. This man has given us a commodious house, rent-free, for a chapel and a preacher's residence, which we have taken, and sent a preacher to live among them. This man is one of the brightest examples of Christian faith, humility, and devotedness I

have met with in China. His heart is full of zeal for Christ, he longs after the conversion of his family and neighbours, and, though the head man of the village, is more humble and unpretending than any. When Mrs. Hu passed through his village on her way to Tientsin, his anxiety and importunity to detain her, that she might instruct his wife and daughter-in-law, were most impressive and affecting; and only the pledge that she would return in a few weeks induced him to allow her to proceed on her journey with her husband. I might mention many similarly interesting cases.

But, as I was saying, our work was chiefly to decide on who were fit for baptism; and the result of a most careful investigation was, to choose forty-five men and women as the first fruits of this most glorious movement. Of this number, twenty-eight were men and seventeen women, all most sincere and earnest believers in the Lord Jesus Christ, whom we baptized on Sunday, the 23rd of September. And still the movement goes on; and, as I return next week, I expect to find numbers more ready and willing to enter the fold of Christ.

One thing is certain, that is, the circulation of the Holy Scriptures and religious books by the colporteurs of the Bible and Tract Societies, has done much to pave the way for extending this work, though it originated in the poor old man who had never seen a Christian book until he came to Tientsin. I am sure such a fact will, among many others, tend to encourage the friends of the Bible Society in England. Indeed, all who are interested in the spread of the Saviour's kingdom will rejoice to hear of this bright event in the religious history of poor China. We have to ask for your earnest prayers for these people, and for us, that the Lord may give us the heavenly wisdom and grace needful to direct so important a movement. To compass it, and take hold of every advantageous position as it offers, will require *means* as well as prayer; but only let us have the prayers of God's people, and I have no doubt the means will be forthcoming. This work shows that God can carry on his work without much of human agency, and, therefore, we will trust Him.

ANNUAL HEATHEN FESTIVALS IN MYSORE.

THE DROOG PARISHE.*

TOOMKOOR is overlooked by ranges of hills, which present an almost endless variety of scenery to the eye. A ride of about ten miles brings you into the midst of these hills, and after a little difficult climbing you find yourself on the Droog, four thousand feet high, breathing a purer air, and surrounded by the most wild and romantic scenery. The jagged hills and rocks are covered with brushwood and trees, and monkeys, wild deer, and cheetahs abound. The Droog is a fortified hill-fort, as the term signifies, consisting of three different terraces or elevations. On the first is a village and the temple of Narasimha, a neat square enclosure, with its ornamental frontage and towers, having recently been beautified by the Rajah of Mysore. Rising almost abruptly from this is the second elevation, on the top of which several houses are built, which furnish a pleasant retreat from the plains during the hot months. There, through the kindness of our friends, we found accommodation during our visit. This again is overlooked by another hill still more wild and rugged, where there is a smaller temple in connexion with the one below. It is true of the Hindus—"They also build them high places, and images, and groves, on every high hill and under every green tree."—1 Kings, xiv. 23. The highest hill is properly the Droog, but the fortifications embrace the three elevations, and must in former times have been a formidable defence from an enemy. Little needed to be added to the work of nature to make the fort impregnable. It was formerly possessed by a polygar, or petty king, named Jataka. It was taken from him by Devaraya, and fortified, and has since borne his name.

The day after our arrival on the Droog, the temple car was drawn. The sun had just risen, and the Droog cast a long shadow down the valley as we looked upon the town at our feet. We could plainly see all that was taking place in the streets and the temple. Numbers of people had arrived the day before, and were early making preparations for the events of the day: and others were to be seen coming over the hills in every

direction, making their way through the brushwood. Having descended, we took our stand under a large tree not far from the car, with its skeleton pyramid of bamboos waiting for the finishing decorations. Mr. Stephenson read the parable of the prodigal son, and for two hours we successively endeavoured to unfold its lessons to a large and attentive congregation. There are some who think these festivals are unfavourable times for missionary effort. But the contrary has been our experience. The occasion is one of gladness, and the people are generally in the best of humour. The missionary will probably meet with many on such occasions who have never heard the gospel before, and these are always willing hearers. He may thus reach in ten days as many villagers as would require so many weeks of touring to visit. The Saviour was often found at public gatherings.

We had scarcely finished our discourses when the sound of music and the approach of a procession from the temple indicated the commencement of the ceremonies.

The order of these ceremonies is very similar to those of Shebi. The feast takes place in the last month of the Hindu year, and the precise day is fixed by consulting the stars. On the second day the flagstaff of the temple is erected. On the third day the sacred fire is consecrated, and sacrifices are offered in the four corners of the temple. The two following days similar ceremonies are repeated, and on the sixth day the marriage of Narasimha and his consort is celebrated. On this day also is represented the tragic end of Hiranyakashipu, for whose destruction Vishnu assumed the man-lion incarnation. Hiran-yakashipu was a ceaseless troubler of the gods and good men, but by virtue of former austerities he possessed a charmed life, and could not be destroyed by any beast, man, or god. Hence Vishnu assumed a form half man, half lion, to rid the universe of such a monster. It is said that Vishnu's wrath was so roused by tearing Hiran-yakashipu to pieces that it was feared he could not be appeased, and that the gods, in terror at the power they had invoked, hastened to Lakshmi the consort of Vishnu, and besought her aid. She

* By the Rev. H. J. SYKES; from the *Harvest Field*, published in India.

assumed the form of a beautiful woman, and assuaged the wrath of Nārasiṃha, and became his wife in this incarnation.

The next day the ceremonies continue, and another scenic representation takes place, called "Gajanda Moksha," or the salvation of the elephant. A certain elephant going down to a pond to drink water was seized in the leg by a tortoise, and for a long time struggled in vain to get free. Wearied with the contest and ready to die with hunger, the elephant, it is said, meditated on the great Viṣṇu, who, with his weapon, destroyed the tortoise and translated the elephant to his own heaven.

On the eighth day there is a public rejoicing at the consummation of the marriage, and also the drawing of the car, which forms the great attraction for thousands.

The procession from the temple brought the sacred fire, water, and grass used in sacrifice. Another procession brought the idols, which were placed near the car, which had by this time received its last decoration; the framework of bamboos was covered with cloth of various colours, plantain leaves, and branches from the trees. In front of the car was a hole about one foot deep and two wide, where sacrifice was about to be performed. Soon another procession from the temple appeared, conducting the officiating priest. The appearance of this personage was far from sacerdotal. The only garment he wore was a dirty-looking yellow cloth round his waist. His head was closely shaven, except the tuft at the top which hung down behind like a tail. The three broad caste-marks drawn down the forehead gave a strange wildness to his large dark eyes, which flashed out from either side; while his arm and breast were besmeared with ashes. At first sight we should have pronounced this man a prize-fighter, but after watching him for a time we could only compare him to a juggler. He sat down cross-legged before the hole in front of the car, and surrounded himself with twelve small vessels, each containing a cocoa-nut. Having lighted a fire in the hole, he began vociferating Sanscrit shlokas at the top of his voice in praise of the gods, and at the mention of the name of each god he took a little of the sacred grass in his fingers, dipped it in ghee, and cast it into the fire. This continued for about an hour; meantime the idols had been placed in the car, and the crowd of people had greatly increased. It was evident at a glance that the people present were from the highest castes. The women were profusely adorned with

jewels, and dressed in the gayest colours. They carried on their heads and in their hands bright brass dishes, laden with cocoa-nuts, plantains, and flowers, as offerings to the god. As they approached the car they stood with folded hands and bowed before the idol, and then stood quietly by till the ceremonies were finished and the offerings could be accepted. These finished, the temple priests took their places on the car to receive the offerings of the people. If a cocoa-nut was presented, it was broken on the car, part returned to the offerer, and part retained by the priest; so also with fruits and flowers. This part of the business took a long time, for none came empty-handed. Then came the drawing of the car by Brahmans alone. At the first attempt one of the ropes broke, which caused considerable amusement. But at length with a creak and a crash and a great shout in honour of Nārasiṃha, it began to move. About 300 Brahmans were engaged in drawing the car. It was a sight the most brilliant idolatry could furnish, and the most painful a Christian could witness. It was either child's-play on a grand scale, or the grossest insult to reason, religion, and God.

The aristocracy having done their part, the rest was condescendingly left to the common people. During the day crowds from every part were to be seen coming over the hills, and probably four or five thousand were present at night. In the evening we took our stand again under the tree, and preached to a large congregation. The drawing of the car did not recommence till about 9 o'clock. The streets and the tops of the houses were crowded with many women and children. Men holding torches went before and on either side of the car. The crowd eagerly seized the ropes, and would have drawn the car so as to endanger the lives of such a crowded mass of people, but devout men were ready with large blocks of wood to clog the wheels. Blue lights and fireworks of different kinds were let off every few paces. Wherever the car stopped, crowds rushed to present offerings, and when it moved the god was greeted by the shouts of thousands. By such demonstrations as these idolatry maintains its hold on the popular mind. The excitement of the morning was nothing compared with the evening, and it must have been kept up far beyond midnight.

The next and following days the temple was the principal centre of interest. Though there are two temples and two separate images, they are regarded as one, both constituting the local deity, Droog Nārasiṃha, and the act of worship is not completed until the upper temple has been visited.

Early in the morning groups of men, women, and children were to be seen climbing the hill, with offerings in their hands to present to the idol. We took our position under the shadow of a great rock near the wayside, where we were safe for hours from the rays of the sun, and where those who felt disposed might come and listen. We had successive congregations of tens and twenties, who seemed glad to sit down and rest and listen to the truth we had to tell them. Most readily assented to the truth, some disputed, but none could be persuaded to return instead of going up to the temple. Some, however, were not unwilling to give us the cocoa-nuts they carried in their hands, and let us drink the delicious milk they contained, instead of offering them to the idol. Passing through a strong gateway, the ascent is by a flight of rude stone steps, very steep. This pathway was crowded with dasaris or religious mendicants, who clamoured for money. In any other country these men would be treated as vagrants. Their system of begging is a system of imposition. We had seen the day before the way by which they abstracted money from the people. Two or three of them would fix upon their intended victim and clamour and shout the name of the gods in his ears until he satisfied them. When they received money they marked the forehead of the person who gave it, uttering the name of the god Narasimha. Whether this prevented those who had received the mark from any further taxation we know not, but these fellows plied their successful calling all day long.

The upper temple is built nestling in the side of the hill, and not quite at the top. Here the scene was one of the greatest confusion ; for the whole space available is very limited, and hundreds had already arrived, while a constant stream of people were toiling up the hill. The temple is a small but neat building. Outside is a small pond, made by a fissure in the rock, of green dirty water, in which the people, men and women alike, bathe before presenting themselves before the idol. We were told, however, that though the water is green it would be a sin to call it unclean ; that it will not harm those who drink it ; and that if any one were to attempt to purify it before drinking it would take away his breath, so that he would be unable to speak. An opening in the rock leads to another sacred spring under the temple, the virtue of whose waters is such that if any one possessed of the devil, or haunted by ghosts, only bathes therein he will at once be cured. The Droog contains eight such sacred springs ; and the

divine origin of Droog Narasimha is maintained by a story in connexion with one of them. The story is written in the purana of the temple, in the keeping of the priests. In former times, a certain pious rishi was bathing in the sacred spring of this cavern, and, desiring to know its full extent, he swam a considerable distance, when his strength began to fail ; and, unable either to proceed or return, he found himself sinking. In this extremity he meditated on Vishnu, who is ever ready to fulfil the desire of his worshippers. The rishi found himself clinging to a stone pillar, by means of which he descended down until he reached a large city, and found himself in the midst of a number of devout rishis engaged in meditation. When they were sufficiently aroused to notice him they expressed their surprise at seeing him in their midst, and inquired who he was, and whence he came. Having told them what had happened to him, the rishis wanted him to remain amongst them. But, gathering from his hesitation that he preferred to return, they gave him three lotus flowers and a scroll of paper, with directions what to do with them, and bade him close his eyes. On opening them again the rishi found himself sitting by the sacred spring where he had bathed. According to the directions he had received, one of the flowers and the scroll were given to a former Rajah of Mysore, and another was presented to the god sprung from the pillar by which he descended into the water of Droog Narasimha. Amongst other wonders relating to this god is the following. He is said to hold the sacred stone salagram in his mouth, and if any one going up the hill takes a salagram with him it crumbles into dust. So the Brahmans always leave their salagrams at home when they visit the Droog. When any calamity is about to befall the Mysore country the body of the idol swells and blisters, and for several days blood flows from it. Such was the case before Hyder Ali succeeded in possessing himself of the kingdom ! It is by such stories as these that thousands are attracted to these festivals every year.

Ascending to the top of the Droog a fine view of the surrounding country is afforded. The highest peaks of the Droog consist of bare rocks, which stand out like the towers of a castle. On one of these is a small mantapa supported by four stone pillars, with a small recess for an idol. On another still higher is placed a flaring beacon at night during the festival. From this height you seem to look down on Shiva Gunga itself, four thousand feet high. Nundidroog seems near at

hand. Beyond the shaggy hills at your feet, in every direction, numberless tanks glisten in the morning sun ; and, during the monsoon, the whole country presents a varied scene of fertility and beauty.

The next morning the idols of the lower temple were brought to the upper in a vehicle adorned with flowers, accompanied by a procession with torches, and with shouts of "Govinda ! Govinda !" The feasting and shouting continued the greater part of the night ; and this brought the Droog parishe to a close as far as public demonstrations were con-

cerned. We had unrestrained intercourse with the people during its continuance. We never appeared to be intruding, for when they saw us they always invited us to come and sit down amongst them. Day after day groups of men and women visited us, and sat down in the verandah of the house, and conversed freely on religious subjects. Our books were gladly bought. What the results will be "the day will declare." We returned home thankful to God for all his help given, but with a painful sense that idolatry is still strong in the Mysore country.

MEDICAL MISSIONS.

THE following letter from Dr. Elmslie will be read with interest. Having spent a second summer in Kashmir, with great comfort to himself, and with manifest tokens of success in his work as a medical missionary, he returned to the Punjab, in the expectation of wintering at Amritsar, and returning to Sirinagar in April. But instead of carrying out the former part of this arrangement, he has been directed by the Punjab Medical Missionary Society to proceed to Chamba for the winter months, with the view of keeping the door open there for a permanent successor. The letter is chiefly occupied in explaining the nature and importance of the position which Dr. Elmslie has thus been called to fill ; and we publish it in the earnest hope and expectation that it may be the means of inducing some qualified agent to offer himself for a field of labour so honourable and so full of promise.

"Some time ago I had a very interesting letter from a friend, who gave me a minute account of your meeting for prayer last winter. It must have been a delightful season, and well calculated to stir up those who took part in it. Assuredly the Lord heard you, and will in his own good time and way answer your prayers, your prayers winged with faith in our Divine Redeemer. Already we are beginning to hear of some ripe fruit from Kashmir. The news I am sure will gladden you, as it has done me ; for it must be a most depressing thing for a medical missionary who employs his medical and surgical skill and knowledge for the express purpose of winning souls to Jesus to labour on from year to year, without his being able to say that his efforts have been, even in the very least degree, successful in

the attainment of this highest of all aims. One of the American missionaries who happened to be passing through Amritsar some days ago on his way to Lahore, told me that several months ago two Kashmiris, from the valley of Kashmir, had found their way to Loodiana, a city in the Punjab, and introduced themselves to him. The story they told was the following. They were both Mussulman priests. One of them, while in Kashmir, had heard the Gospel for the first time in his life at the Medical Mission Dispensary, Sirinagar, during the first season of the mission, and had been so impressed with what he then heard, that he felt an insatiable thirst for more knowledge respecting this new way of life. It being very unsafe in Kashmir, under existing circumstances, to be known as an enquirer after Christianity, this man resolved in his mind to quit his native valley and to go to the Punjab, where he knew for certain he would be safe. Before leaving Kashmir he prevailed on his companion to accompany him. The man who heard the Gospel in Kashmir, after receiving religious instruction from Mr. Rudolph, was baptized by him, and is now a zealous and consistent Christian. His companion also, who had left the valley with his friend for friendship's sake, is now being instructed in Divine things ; and Mr. Rudolph intends to give him also baptism, after a short time. I feel very thankful to God for having already made the Medical Mission Dispensary the means, in the hand of his Holy Spirit, of leading two immortal souls to our most precious Saviour.

"By this time, doubtless, you have had under your consideration the new medical mission for

Chamba. All that I can say about the matter is that the opening seems to be the Lord's doing in an especial manner, and that his cause is likely to be very greatly promoted thereby. For some time past the native prince, who at present rules over the beautiful valley of Chamba, has been very favourably disposed towards Christianity. Mr. Fergusson, who was formerly a chaplain to a Scotch regiment, gave up the rank and emolument accruing from such a post, to become a humble missionary. He had his attention directed to the valley of Chamba, doubtless by the Spirit of God, and there he has been labouring for the past three or four years. God has blessed him with great success. No fewer than seventy souls have been rescued from heathenism, through Mr. Fergusson's instrumentality. The Raja has shown him great favour, and has allowed him great freedom of speech and operation. Chamba, as I have already said, is a Himalayan valley of great beauty. The climate, I am told by everybody who knows anything about the valley, is most delightful and salubrious; and the people, who are almost exclusively agricultural, are simple, affable, and very accessible. It is said by every one who is acquainted with the valley and its inhabitants, that with the blessing of God, a medical mission will be sure to prove most successful in Chamba. The condition of the valley, as to medical skill, is like that of all states similarly situated in other respects. There is no European doctor in the whole valley. This is in the favour of the medical mission. I don't know if you have heard, through the Church Mission, the events which have led to the present effort to establish a medical mission in the valley of Chamba. Some two or three months ago the favourite rani, or wife of the Raja, was safely delivered of a daughter. For some time she went on well; but by and by she became seriously ill, and at last died. Great blame was attached to the native nakim, who was in attendance. From that time to this his Highness, the Raja, has been very anxious to have the services of a European physician for his family. With this view he applied to Government; but, as the Government at present have the greatest difficulty in supplying their own necessities, they replied that they were unable at present to accede to the Raja's request, to send a European doctor to Chamba. He, *i.e.*, the Rajah, had his attention drawn to the fact that a society for the establish-

ment of medical missions existed in the Punjab, and that perhaps he might be able to get a man for Chamba through that Society. An application was made accordingly, the Raja offering £20 a month, a free house, a dispensary, an hospital, all the current expenses connected therewith to the Punjab Medical Missionary Society, to provide a man for Chamba. From all that I can learn about the new sphere, it appears to be a most inviting one. If you have a man at your command, I think you may safely send him to Chamba, with the certainty, so far as we can see, of being greatly blessed, both as a doctor and as a missionary. The Punjab Medical Missionary Society, considering the opening a very important one, have decided on my spending the winter months in Chamba, as it were to keep the door open and initiate the work. If you are able to send out a man in the course of this cold season, I shall, if spared, be able to give him some information about the valley, the Raja, and the inhabitants, on his arrival amongst us. The sort of man the society here would like, is a really Christian man, and a tolerably good surgeon.

"In all probability there will be another application sent to you very soon for another man for another sphere. A large mission conference is to be held next week, and the advisability and practicability of establishing a Medical Training Institution in Lahore, for the whole of the Punjab, will be considered. I have drawn up a little paper on the subject; and, if the proposition be approved, I shall afford myself the pleasure of sending a copy of it to you for perusal.

"Doubtless you will have wondered why I have not said anything to you about our proceedings in Kashmir during the past season. The truth is, I purpose sending either to you or to Mr. Thompson a copy of the sketch I am at present drawing up. Desiring to be kindly remembered to all members of Committee whom I know personally, I remain, &c.,

"W. J. ELMSLIE.

"To the Secretary of the Edinburgh Medical Missionary Society."

Contributions to the various objects of the Medical Missionary Society are received in Edinburgh, by the Commercial Bank, or Dr. Omond, 43, Charlotte Square; and in London, by Mr. James Watson (Messrs. Nisbet and Co.), 21, Berners Street, W.; or by Messrs. Fuller, Banbury, Mathieson, and Co., 77, Lombard Street.

INTELLIGENCE.

England.

NUMEROUS prayer meetings were held in all parts in the week of prayer—one, well attended by merchants, in the heart of the city of London. The subjects recommended by the Evangelical Alliance were generally adhered to on the several days.

The Annual Islington Clerical Meeting was held on January 15th. There were about 300 clergy present. The discussions were entirely of a doctrinal character, bearing chiefly on the ritualistic questions, as judged by the standards of the Church of England.

Dr. Manning has been recently preaching on the state of England. He expressed a strong hope that the day would soon come when she would be restored to unity with Christendom; and attributed prevalent infidelity to her divisions. "There was a time when this nation of England was linked to the one true Church, and when the glory and peace of that Church covered the land as the waters cover the sea. There was a time when every man in England belonged to the one fold, knelt before the same altar, and followed the one guide. There was a time when England knew no differences among her people, and when their obedience was claimed by only one church. But what was it that overcast the splendour of this nation? Why was England now in darkness? Why was she torn with schisms, and why were men not only disputing on points of doctrine, but disputing the inspiration of the Holy Book? What had brought England to such a state as this—what had dimmed her glory so much? Because she had departed from the divine authority, and thrown off allegiance to the holy Church of God—this was the cause. She had turned from the paths of her fathers—from the paths of her divine guides. She had pulled down God's altars—she had removed the symbols of his presence. There could be no rest until these wounds were healed—until these blemishes were smoothed away—until they all were brought to a true knowledge of peace before the altar of God—until the schisms were all cast out, and until they all rejoiced as

one flock and as one people in the kingdom of Jesus Christ. He trusted that day was coming—that it had nearly approached. It might be a vision, it might be an illusion; men might mock them, but surely if it were a want of wisdom, there was no want of charity in praying and labouring earnestly that a day might come when England would be re-united to Christendom."

From a return made up to the end of the year 1866, it appears (says the *Leeds Mercury*) that there are 3134 congregational churches in Great Britain, Ireland, and the colonies. This does not include 1065 out-stations. The mission churches in foreign lands are 249; the stations of the Home Missionary Society, 119; and its branches, 400. The number of pulpits vacant is 295. There are 16 theological colleges in active operation, including 4 in the colonies, with a total of 293 students. The preparatory institutions at Cotton End, Nottingham, Bristol, and Bedford are reported as having 98 inmates. During the year 58 ministers died, 125 were newly appointed, 177 exchanged, and 73 resigned, leaving the gross number of ministers (including the colonies), 2782; the lay preachers number 526, and the native teachers in foreign missions 700. The ministers who have left the Congregationalists at home and abroad are as follows:—To the Church of England, 3; to the Baptists, 4; to the Presbyterians, 3; to the Methodists, 3; total, 13. There are without pastoral charges, 447 ministers; tutors of colleges, 18; masters of public schools, 7. Eighty new places of worship have been opened, and 37 foundation-stones laid; while 36 edifices have been improved and enlarged. Twenty-four new school-rooms have been opened, and 10 more commenced. Twenty-one chapel debts have been removed, and 13 new churches formed. The Bicentenary Memorial Hall subscription list (commemorative of the ejection of 2000 ministers in 1662) is going on favourably, £56,000, including the sum to be paid by the Metropolitan Extension Railway Company as compensation for the loss of the premises in Blomfield Street, London, out of the £70,000 required for the purchase of the site and building expenses, having been raised.

The Crystal Palace Company have again had before them the question of the opening on Sunday. A motion was made to rescind the resolution, by which, by an evasion of the charter, it had been virtually opened. This was afterwards withdrawn. Since this meeting a large section of the Palace has been burned on a Sunday afternoon.

A meeting has been held of the Working Men's Lord's Day Rest Association. About 1,000 persons were present. The object of the meeting was to give working men the opportunity of expressing their views on the Sunday question. Mr. Burr, upholsterer, said working men were opposed to the opening of the Crystal Palace and museums on Sundays, because such proceedings would increase Sunday labour. Mr. Clifton, watchmaker, said that twenty years ago he used to work on Sundays, as well as on week days. He knew a hairdresser who had not had a Sunday for thirty years, and he appealed to working men and others not to shop on Sundays, so that shopmen might have their Sunday rest. Mr. Salmon, formerly a scavenger, said that some of the railway servants had not had a Sunday's rest for twenty years. These men were deprived of their rest by the Sunday excursionists.

Mr. Spurgeon's new orphanage is on the eve of being erected, the ground having been purchased. His plan is very similar to that of the Rauhes Haus in Hamburg—the best asylum for children in existence. The boys are to live together in small houses—not more than ten or twenty being in each house. At a preliminary meeting to prepare for the erection, Mr. Spurgeon said:—He believed that the members of the congregation would make the clothes for the boys to wear, and he hoped that they would find tailors and cloth-dealers who would supply the stuff. The working men might help, by giving a portion of their time to the work of erecting the buildings.

The following facts have been collected by an English clergyman with the view of disproving a statement to the effect that the morality of Romanist was higher than that of Protestant countries. The illegitimate births in London are four per cent. of the whole; those of Brussels are thirty-five per cent.; those of Paris, thirty-three; Munich, forty-eight; Vienna, fifty-one. The murders in England are four to every million of the population; those in Belgium, eighteen; France, thirty-one; Bavaria, thirty-two; Austria, thirty-six; Italy, fifty-two. In Rome, with an average of 4,373 births, there are 3,160 foundlings.

Scotland.

THE union question has been warmly discussed in the Edinburgh Free Church Presbytery. Dr. Begg moved that the General Assembly at its meeting in May next should be requested to lay down as an indispensable condition of carrying out the negotiations for union with the other non-endowed Presbyterian Churches of Great Britain, that there must be no abandonment or compromise of that portion of the "distinctive testimony" of the Free Church which has "regard to the right relations between Church and State." Dr. Begg, in support of his motion, entered into a long historical argument for the purpose of showing that the Free Church inherited the well-known view of the Scottish Reformers, and, in separating from the Establishment, carried with her her old principles in favour of State endowments. He asserted that multitudes of elders would leave the Church rather than be committed to such a position as the United Presbyterian Church had taken, by refusing to pay taxes on their collegiate buildings merely because a part of them were for the support of the Established Church in Edinburgh. The Rev. Dr. Bannerman proposed an amendment to the effect that the Presbytery should decline to transmit the overture, but that it was highly expedient and necessary that at the stage which the union negotiations had now reached, a committee should be appointed to prepare a memorial to the General Assembly, praying that body to consider whether in the light of God's word there was such an amount of agreement between the churches as was sufficient for Christian union. The only point of difference between the churches was as to the duty of the magistrate to endow the Church—a difference of no practical moment under present circumstances, as the Free Church was not likely to have an endowment offered it, such as it could accept, till the Millennium came. On a division, there voted for Dr. Begg's motion fifteen, and for Dr. Bannerman's twenty-five—the latter being declared carried by a majority of ten.

The Rev. Dr. Cairns, of Berwick-on-Tweed, well known as one of the most able and ardent supporters of the union, in a recent opinion on the subject, said:—"I have had my conviction deepened and strengthened that, not on one point, but on every point that has been debated and agitated within the joint committee or without, we are at one, essentially and thoroughly at one. . . . As to the time when that union will, in God's good providence,

be consummated, much will depend on our immediately succeeding discussions; but if we do not find a way of extricating ourselves, of making our paths clear for entering into that union so long talked of, and so long projected, I for one will leave these negotiations, not only with a feeling of regret, I will leave them with a feeling of inward grief and sorrow, that in our time these Churches have not come up to the standard of their duty; that I, as a minister of one of them, and others, as ministers of my own or of the other Churches, are all chargeable with having had a great opportunity, in the Providence of God, of accomplishing a blessed union, and with having thrown it away through our own infirmity, and our own failing faith in the result. . . . Delays are proverbially dangerous; and while delays are necessary, while delays in certain circumstances are our duty, while we would violate our duty if we were to urge things unduly forward, still let us bear in remembrance that if we adjourn this question, if we break off these negotiations, if we suspend them in the hope of beginning again at some indefinite period, how unlikely it is they will speedily be resumed, how great the danger will be of misunderstanding, of temporary alienation, deepening into confirmed mutual distrust and practical rivalry and opposition, so that over the length and breadth of Scotland and of England it will be said, 'Look at those Churches which have been brought into such close and friendly contact, that have been almost locked in mutual embraces, see them again become divided, estranged, and separated.' It will be a grief to all to whom the blessing of the unity of Christ's body, which is the Church, is dear and sacred, and a rejoicing to the common enemy. It will bring the language of taunt and of scorn from the worldling and the infidel—they will say, 'Behold how these Christians love another!'

A movement is on foot for the increase of the stipends of ministers of the Established Church. It is proposed to make every living not less than £200 a year. To attain such a minimum, the raising £25,000 annually would be sufficient. A large and influential meeting has been held to inaugurate the movement.

The Glasgow Wynds Mission has been one of the most successful of Home Mission efforts. Several congregations have hived off from the central one. At a recent anniversary of his church, the Rev. D. M'Coll mentioned that already they had sent out twenty-two Bible-women and fifteen lay missionaries, and that they had

trained, or were in process of training, seventeen nurses for hospital and household practice—indeed, about one-fifth of the nurses of the Glasgow Infirmary were those whom they had trained.

The Rev. Dr. Thomson has recently made a strong appeal in the United Presbyterian Presbytery of Edinburgh, on the subject of the want of sufficient candidates for the ministry, specially for the missionary field. The appeal has been published, and will, it is hoped, effect much good.

The Rev. John Anderson, a well known minister of the Free Church, at Helensburgh, in Dumbartonshire, died recently. He is known by two works, "The Ladies of the Reformation," and "The Ladies of the Covenant." He had long been in delicate health.

Ireland.

(From our own Correspondent.)

THE bulk of the money voted by Parliament for the education of the people seems steadily drifting into the hands of the Church of Rome. Whately foresaw clearly enough the changes that would come over the Roman Catholic population, if the National system were preserved in its integrity. The Roman Catholic prelates saw it also: but when it was too late to oppose the system openly. They then tried intrigue, and have succeeded. Their most formidable opponent is the Presbyterian Church; but, in spite of determined opposition, concession has followed concession to the Roman Catholic policy. Another vigorous stand is made now on the proposal of turning conventual and monastic establishments into training schools, endowed by the State. In the memorial presented by the Presbyterian Church it is conclusively shown that the statistics on which this singular change is to be founded are inconsistent with other statistics published by the Commissioners of Education, and that all they really prove is that the policy pursued has seriously damaged some of the existing model schools. It is also shown that the present machinery is sufficient if worked. The conclusion of the memorialists is, that if the change be effected, the destruction of the present system of education is inevitable, and people are already discussing the system that will take its place. It is worth notice that Professor Kavanagh openly claims the changes which have been made or proposed as concessions to the Roman Catholics, concessions made under pressure, and but instal-

ments of what will be claimed. The difficult question of intermediate education has been partially settled by the Commissioners approving "of the general principle of placing the attainment of a knowledge of classics and French within the reach of the poorer classes, provided it be done without injury to the primary instruction given in the National Schools."

While the spirit of intrigue is thus dividing the country about matters of its best welfare, there are indications, some of them curious, of a kindlier spirit. In Londonderry we find the bishop of the diocese and the senior Presbyterian clergyman vieing with each other in expressions of Christian charity at the table of their common host, the mayor (himself a Presbyterian), among whose guests was also the Roman Catholic prelate; while another leading Roman Catholic expressed his pride, as a Derryman, in the gallantry of the old defenders of the city. In Parsonstown the Protestant guardians have proposed the admission of Sisters of Mercy to the workhouse, and the Roman Catholic guardians, not to be outdone in courtesy, proposed the admission of Protestant lay visitors.

The statistics of the Bible Women's work, under the Belfast Female Mission, present the following results for the year:—visits, 14,176; conversed with, 19,949; prayer meetings, 614; present, 4,796; Bible classes, 183; present, 2,184; 2,226 visits to 542 sick persons; persons dead, who, it is hoped, derived spiritual benefit from our ministrations, 12; drunkards reformed, 4; children sent to school, 97; persons induced to attend public worship, 77; relieved in various ways, 287; women induced to leave sin, 22; Bibles and New Testaments given away or sold, 22; women reclaimed since commencement, 203. This work was done with an income of £281 9s. 5d. The *Ulster Society for Educating the Deaf, Dumb, and Blind* report 140 pupils, of whom the blind are 28; and that no eligible candidate has been refused. By a provision of the Amended Poor Law, Boards of Guardians may send such helpless children from the workhouse to an institution, and charge its maintenance on the rates. This provision has been made largely available in the South, where 162 boarders in the Roman Catholic Institution are supported by Boards of Guardians at £2,300 a-year. The *Ulster Society* proposes to take entire charge of such children for £12 a-year each. About 240 voluntary teachers, it appears, are at present doing town mission work in Belfast, under fourteen missionaries.

A sad gap has been made among our Christian workers by the sudden death of Mr. Sinclair, of Belfast, a merchant almost as well known in Ulster as the town in which he lived. With his brother, the founder of an eminent mercantile firm, he was also with him a partner in all generous service to the cause of Christ; and when left alone by his brother's death he continued to serve in the same unselfish spirit. There was scarcely a charity in which he had not a part; he made money to have the luxury of spending it in good; and his time and personal help were as freely given, so that he seemed to have two lives, one for the Church of Christ, and one for his calling. Early in life a sermon that he heard from Richard Knill gave a great impulse to his spirit, and from that time he humbly dedicated his means and himself to God. The Presbyterian Church, of which he was an elder, will peculiarly miss him; and his townsmaen are recording their sense of his loss by raising £5,000 for the endowment of the General Hospital.

Petitions are rapidly signed in Dublin and the South for the closing of public-houses on Sundays, and an enthusiastic public meeting has been held, convened on the most influential requisition that the city has ever presented to its mayor.

The week of prayer has been well observed in Ireland, but chiefly among the Presbyterians, who have held a series of meetings in the principal towns, and even in remote country districts. The half-yearly meetings of believers, the most crowded, earnest, and enthusiastic religious meetings in Dublin, have also been celebrated. A morning, mid-day, and evening meeting, are held daily—the mid-day the most protracted—and are occupied by brief addresses, broken by prayers and hymns. Many of those who take part are laymen, and many persons continue to come to the meetings from distant corners of the island.

From the recent statistics of Methodism it would appear that it, like every denomination in Ireland, suffers from emigration. "Methodism was planted in Ireland in 1747, and for a long time could not boast of a church; the members having to meet in private houses and school-rooms. Some years ago there were 29,388 members scattered over the land, and in 1866 the returns give 21,900 in connexion with the denomination. It is calculated that annually about 600 Methodists emigrate from Ireland. In June last Belfast had 5 chapels and 1662 persons in full membership; while Dublin had 6 chapels and 1097 members."

The Pope has appointed to the Primacy of all Ireland the clergyman whose name was selected by his brethren, and sent forward as *dignissimus*. Dr. Kieran is both "national" and ultramontane in his policy.

The Presbyterian Church has determined to open a Jewish Mission in Italy, and both Bologna and Trieste have been spoken of as the locality.

France.

(From our own Correspondent.)

WE fear not to exaggerate in saying, with the Bishop of Orleans, that the progress of Materialism has increased in a fearful ratio during the course of last year in France. All men well-informed of the state of the country, whom we have met, are unanimous in confessing it. What it is preparing for us, if the increase of personal and powerful faith do not act as a breakwater to these rising floods, Father Hyacinthe told the other day at Notre Dame in one of his eloquent addresses. . . "If we send out," he said, "to those great Christian nations—Germany which fasts on the eve of its battles, and which carries the New Testament in its soldiers' knapsacks,—England which meets for prayer in its great days of humiliation, which keeps the rest of the Lord's day to the glory of its industry and civilization,—America which proclaims in every crisis its faith in God as the condition of its safety and grandeur,—if, I say, to these countries we send but the echo of an abject scepticism (the word is not too strong), and of morals more abject still, what, great God! will be the future of France? Call not then upon liberty and democracy; speak no more of just preponderance! The direct and legitimate heir (it is the law of Providence in heaven, and a law of man upon the earth)—the direct and legitimate heir of all scepticisms and all corruptions is not liberty, but *bondage*!"

We read in a journal devoted to doctrines energetically denounced by Father Hyacinthe, these significant words: "Pius IX. may carry away with him the wretched consolation that the idea which he represents is not yet replaced by another. Catholic faith which has the dominion over consciences is not dead, revolutionary faith which is to possess them is not triumphant; one is dying, the other is in the act of birth. This revolutionary faith, not yet mature, is known. It denies God in heaven, an immortal soul in

man, and, consequently, moral freedom which alone gives value to liberalism; *i.e.*, it would exchange one tyranny for another a hundred times worse—that of an atheistical multitude believing only in matter and force. It would then be seen what would become of society given up to it, and to what abject bondage it would condemn us, in taking away at a blow all higher and divine life." So far the *Revue Chrétienne*.

"One asks," not without anguish, "says the *Te-moignage*, "if Catholicism, such as the temporal power has made it, is susceptible of any transformation; if the great body which, by identifying itself with so many earthly interests and passions, has arrested the expansive sap of Christianity and petrified its life, can ever again become a spiritual power really beneficial to the world; if this vast system of compression can ever be transfigured so far as to love liberty and to respect conscience? A few generous men, the first and best, the honour of that great Church, hope and desire it; but their voice is scarcely heard, their hope passes for a chimera, and except this isolated group, all its tendencies are to press on in the old way, and keep farther and farther apart from the heart of mankind. Whatever may be forthcoming,—whether a transformation, which we wish for without daring to hope, or not,—the future cannot do other than reveal in all its extent the moral misery of those peoples over which it has borne sway."

And so we might go on quoting paper after paper upon the papacy, which, "after having domineered over kings and peoples, is now only a diplomatic embarrassment to them!" Not religious papers only, but secular journals and organs of the scepticism of the day, take up the theme. The *Revue des Deux Mondes* declares that from the time of Constantine history has been the accusing voice against the temporal power, and that the summation is at hand and the sentence too . . . the *immense fall* which so many united efforts cannot prevent.

It is one of the wonders of the day that every journal is speaking the language of prophecy, and yet neither secular nor religious authors of the articles appear aware of it. The millstone would seem to be in the angel's very hand, the voice would seem to be gone forth, "*Come out of her, my people!*" while yet the language of men who prize the Bible, is "*Reform, reform!*"

Peace and safety! was the burden of the Imperial speech on New Year's Day; *Peace and safety*, is the echo from sovereign lips in other European

nations; but the tremendous re-organisation of armies and their death-giving weapons, the irresistible rise of impatient scepticism, the heaving of the revolution, social, political, moral, industrial, and religious, under its apparently slumbering embers at Rome, Paris, Madrid, and elsewhere, defy kingly assurances, yea, and the very *Exposition Universelle* itself, to do aught but give a momentary lull to the fearful outburst expected.

Our men who have gone to Rome as the *Antibes* legion repent already; a third have deserted, and the rest feel that they are in a very false position. The *Zouaves*, principally Bretons and Belgians, are less disgusted, and strut about as if there had been no field of Castelfidardo in their past history; the *Chasseurs* are described as deserters from the national armies, or volunteers recruited through the confessional; and the *Foreign Legion* as Swiss who have nothing to lose and who are hard fighters. But Rome is quiet, the National Committee having declared the *time is not yet come*. One or two political shiftings of the scenes are at hand, and must occur before the Pope's successor be ready to take his place and form the last dire coalition against the Lord of lords and the King of kings.

The Bishop of Orleans' new book, *Atheism and Social Peril*, is putting Romanists on their guard.

The Bible is in shop windows in beauteous garb, with Gustave Doré's engravings. Father Hyacinthe again and again has called the multitudes of Notre Dame to fall back upon the Bible: "Leave us our old Bible," he cried, in his fifth lecture,—“leave us our old Bible for our children to spell; the Bible which created the printing-press; the Bible which civilised Europe! It is in the Bible that the little Germans and Scandinavians are daily taught to know their language, and to love their country with their religion. Leave us our Bible, as Frenchmen and Catholics, and, above all, our Bible explained by the Church! There our descendants will sweetly spell without astonishment the name of Jehovah in the heavens, and the name of Jesus in the manger and on Calvary! . . .”

Père Hyacinthe! If the Church of Rome had but been animated with your sentiments three hundred years ago, our fathers and yours would not have joined hand-in-hand in the great Reformation, Bibles would not have been proscribed, Huguenots would not have been burnt, French history would have been pure from the direful stains of 1572, 1685, and their terrific national expiation of 1793, we should not be looking forward

now to times compared with which even those tremendous days were but child's-play!

Père Hyacinthe! Rome is incorrigible; Rome and the Bible can never blend. Think not to reform from within. The Bible knows God has his people in Rome, and the Bible says, probably to this very generation: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues!" *Him that hath ears to hear let him hear!*

The week of prayer is passed. There were more meetings than heretofore; three each day. The first at 8½ a.m. at the Wesleyan Church, the second in various churches in turn at 4 p.m., and the third also in various churches in the evening. On the last night, there was a united communion at Chapelle Taitbout, after the meeting. There is certainly an increasing sense of need, of want of light, warmth, vigour, courage, which induces a spirit of prayer in many.

The provinces are visited here and there by this wondrous power from on high; and in various places the calls for Gospel tracts are urgent, for the Lord graciously uses them to awaken sinners, and deepen impressions received. A single bookseller in Paris has been *selling* 60,000 a month since September; the previous months his sales varied from 25,000 to 40,000. This is the Paris branch of the Dublin Tract Repository. And God is wondrously blessing it.

The Mission Hall and the Conference Hall are roofed in on the space allotted for them in the Champ de Mars. The latter is putting on rapidly a most interesting appearance, and is animated by the presence of Russians, Prussians, Belgians, and other foreigners, each in their peculiar garb, erecting their various buildings in the park, or marking out their allotted portions within the palace.

A death, which shed solemnity over our Christmas and New Year's festivals, was that of Dr. Hollard, professor successively at the Faculty of Médecine, the Athénée Royal, the Academies of Lausanne, Neuchâtel, and Montpellier, author of thirty-two works, and writer in various journals, founder of the *Revue Chrétienne*, etc., and, above all, a humble and mature Christian. Death was met by him in his 66th year, with the serenity of an unshaken faith in his Saviour. He has left a great void.

Belgium.

(From our own Correspondent.)

SOME letters have been addressed to a weekly liberal paper here by a priest who signs "*l'Abbe XX, pretre.*" They deserve notice from the light in which they place the conduct of certain of the more enlightened of the clergy, whom one is sometimes surprised to see still clinging to a profession of faith in which they do not believe, and whom one is inclined to blame for remaining attached from merely interested motives to a system they know to be corrupt.

Accustomed from their earliest youth to have things presented to them from one particular point of view, knowing nothing of history, of scripture, or of theology, but what is favourable to the Romish system, their intellect is enslaved by prejudice, and by an unceasing moral pressure, before they have arrived at an age to think for themselves. Cut off from communion of thought, of habit, and of aspirations from the rest of the world, to which they no longer belong, and of which they are completely ignorant, they have enrolled themselves by imprudent vows under a banner which they are bound to follow, under pain of being cast off from their own body, and dishonoured in the eyes of the world. Should the bandage which covers their eyes be at last gradually removed, and the light of truth reach their souls, they must have courage indeed to encounter the ostracism which is their sure lot, should the change in their principles be divulged.

"I hear you ask," says Abbe XX, "why do you not publicly renounce the Romish church as you have already done in the secret of your heart? Allow me to answer by relating the following anecdote, of which I can guarantee the authenticity:—

"Not long ago, a priest, of undoubted veracity, while at Rome, happened to be in a street through which Pius IX. was passing. All at once, he saw four or five of the clergy come out of the sacristy of the church close by, and fall on their knees in the dust to receive the benediction of him who, in his great humility, is called the most Holy Father. Carried away by their example, the stranger, like them, threw himself at the feet of the *cavalli pontifici*. As soon as the pope, leaning out of the carriage, had made over them his nimble and graceful sign of the cross, and the cortège had disappeared round the corner of the street, the ecclesiastics looked at each other, sad and hum-

bled, then, opening their arms, clapping their hands, and raising their eyes to heaven, they muttered in the hearing of the priest only, 'Is this the successor of the apostle Peter, the poor fisherman of Galilee, who left even his nets to follow his Master? Is this the vicar of Him who declared that the foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head? Instead of giving us an example of modesty, poverty, and self-denial, there he is in his gilt coach, drawn by splendid horses, all caparisoned with gold. Woe, woe to us; woe to this age, for the scandal comes from those above us.' So spoke these poor priests. 'But,' remarked the stranger, 'if such are your feelings, why do you throw yourselves at the feet of that man whom you think such an unworthy representative of Christ, and vicar of God upon earth.' 'Do you see,' said they, pointing to the sacristy, and to the dwelling-house next it, 'do you see the number on that door. The police of the Holy Father have orders to take note whether, while the papal cortège passes, the priests attached to this church show themselves and give the people a proper example of respect, by kneeling down to implore his blessing. If one of us fails to take part in this demonstration of servilism without being able to allege sickness or important business as an excuse for his absence, he will, the very next day, receive his dismissal. Now, reverend sir, the fear of being dishonoured and reduced to beggary must excuse acts of external compliance, which are in themselves justly reprehensible.'

"Let this anecdote be my answer," continues Abbé XX. "A priest who arrives at a conviction of the errors of his church, but who, following himself the maxims of the gospel, devotes his income to the relief of the needy, such a priest hesitates long, especially when no longer young, before leaving a position legitimately acquired when his profession agreed with his belief, to fall almost infallibly into shame and poverty, deprived of the means of providing for his wants, and of defending himself against the calumnies of all kinds to which he is sure to be exposed from the charitable party he would have had the courage to abandon. . . . The priests of the Church of Rome are not all animated with its intolerant reactionary and anti-Christian spirit. I can assure you that many of the most virtuous of my brethren grieve with me over the millions of souls whom the Church to which we belong keeps enslaved in superstition, and over the millions, more

numerous still, who accuse Christianity of puerility and falsehood, because they know nothing of it, from having confounded it with the absurd inventions of Rome, now that Rome has put herself in the place of Christ."

The papers record an illustration of the passive submission required of the priests by their bishops. Among those on whom the king, on some recent occasion, conferred the cross of the order of Leopold, were three priests of the diocese of Bruges, who, by express order of their bishop, have been obliged to refuse it. As the list of those who are recommended for decoration is prepared and presented to the king by the ministers, this is evidently intended as an act of hostility to the liberal government, whom the bishop will not lose the opportunity of attacking; but it is none the less highly disrespectful to the king, and has been as such severely blamed by the public.

THE LATE M. DE VISME AND PASTOR VENT.

It is with feelings of heartfelt sorrow that I record the death of M. de Visme, the *doyen* or oldest pastor of the Protestant churches of Belgium; a man universally respected, beloved, and regretted. He had been for nearly fifty years pastor of the National Synod (the Protestant churches recognised by the State, as distinguished from those in connection with the Belgian Evangelical Society), at Dour, in the mining district called the *Borinage*, near Mons. The little church of Dour can trace its origin from the times of the Reformation. As early as the middle of the sixteenth century, we hear of a number of Protestants being forced to leave Dour, and seek refuge in England, Prussia, and Holland; a remnant remained, and in 1700, several families refused to take the oath to support the doctrines of the Church of Rome. Among these was a woman who could not read, and only knew the Bible from what she had gathered in hearing it read by her husband. Fénelon, Archbishop of Cambray, engaged in visiting his diocese, happened to be at Dour at the time, and expressed a wish to see Marguerite Henant. To his questions she replied by quotations from the Bible, and so touched was he by her simple, earnest language that he gave her a paper, written with his own hand, to protect her from further persecution, and dismissed her, saying, "My good woman, pray for me."

About fifty years later the few Protestants still remaining at Dour used to meet for worship at the house of one of their number, Gilles Laurent.

This no sooner came to the ears of the priests than they resolved to put a stop to it. Laurent was falsely accused of injuring the image of a saint in some out-of-the-way chapel. He was thrown into prison, dragged at a horse's tail, banished the country, and, while on his road to Holland, he died of fatigue and exhaustion, about nine miles from Dour. During his imprisonment a Capuchin friar and a Jesuit came every day to visit and console him, under pretence of trying to convert him; but, dreading discovery, they fled to Holland. The Capuchin became a minister of the gospel, and some years after reappeared at Mons as chaplain to a regiment.

The possession of a Bible was at this time a source of no small care and anxiety. Sometimes it was hidden in a hole in the wall, covered over by the picture of some saint, or placed at the bottom of the cradle under the protection of the unconscious babe, or concealed in the thatched roof of the cottage; in pulling down old houses Bibles have been found almost entirely decayed. To read the Scriptures the Protestants used often to assemble in the woods in the middle of the night, or they would secretly meet in some of the neighbouring towns to hear the Dutch and Swiss pastors preach; and as they passed, if recognized by the populace, they were pelted with stones and called vagabonds, black heels, heretics of Dour. Such treatment the colporteurs of the Bible Society even now sometimes meet with from the ignorant, bigoted population of the Flemish provinces.

It was not till the year 1784 that the Act of Toleration of the Emperor Joseph II. gave the Protestants of Dour liberty to meet regularly for worship in a private house; even then the clergy employed every means in their power to prevent it. Two years later the father of the late M. de Visme, a pastor in the north of France, was invited to visit the little church of Dour, and agreed to return every three months to preach there. In 1789 he was arrested while preaching, and conveyed to the prison at Mons, where he was kept in close confinement for forty-eight days. He, however, continued his visits till 1817, when his son undertook the duties of resident pastor at Dour, where he has remained ever since, gradually extending his labours in the neighbourhood. When the Bible Society began its work in Belgium in 1833, M. de Visme was amongst those who welcomed with joy the means thus afforded of circulating the Scriptures at such prices as placed them within the reach of all.

And a few years later, on the formation of the Belgian Evangelical Society, it was through M. de Visme that some of its first labourers were placed where he had been the means of awakening a desire for religious instruction. Since then the churches of the *Borinage* have increased and prospered, and are now among the most flourishing in Belgium. Those of Dour and Labouverie are connected with the National Synod, while those of Wasme and Frameries are stations of the Belgian Evangelical Society; distant a few miles from each other, the congregations are able frequently to assemble together for Evangelical Alliance and Bible meetings, &c., and the whole *Borinage* will long miss the venerable figure of the aged pastor, his earnest exhortations, the lessons of his long experience, and his example of humble, unaffected piety and solid worth. A few months ago M. de Visme retired from active service, and had the satisfaction to see his son appointed in his place, and to know that "his dear church of Dour" would be left under the care of one well fitted to continue the work to which he had devoted his life. Thus from father to son has the gospel been handed down since those days, that now seem so far off, of trial and persecution; and three generations of the same family have preached and continue to preach it with the same faithfulness and earnestness.

Death has also just removed from among us Pastor Vent, of Brussels, at the age of 48, the president of the National Synod, and French Chaplain to the late King, whose funeral sermon he preached but a year ago. His death was most sudden, and has made a deep impression on the Protestants of Brussels, and especially on his own congregation, to whom he will be a great loss. He filled the pulpit which, many years before him, was occupied by Professor Merle d'Aubigne. It was from this church that, upwards of thirty years ago, a part of the congregation seceded, and formed the first Evangelical Free Church in Belgium, under the ministry of Pastor Boucher, one of whose successors now took part in the funeral service. Though moderate in his views, M. Vent was understood to incline towards Broad Church opinions; he however took an active part in organizing and supporting the Commission of Evangelization of the National Church, the Evangelists and schoolmasters employed by which are all evangelical men, and are working successfully in different parts of the country.

REVELATIONS OF THE CONFESSIONAL.

The following account of a trial that has just

taken place will show the uses to which the confessional can be turned by a clever and unscrupulous priest:—

In the month of March, 1865, Louis Samper, vicar of Ingelmunster (West Flanders), suddenly left his presbytery and sought admission into the lunatic asylum at Bruges, from which he soon after made his escape abroad. Strange rumours gained credit as to the motives of this extraordinary conduct, which reached the ears of the authorities. An inquiry was instituted, the result of which was brought out in evidence before the Correctional Tribunal of Courtray. It appears that the vicar had been in the habit of employing his influence as priest and confessor, to induce his parishioners to confide their savings to his care, with which he embarked in speculations which turned out so unfortunately as to leave him without a centime with which to meet his numerous creditors. The defalcations proved in court amount to £5,500, and it is understood that if to that sum were added what he received from persons who have declined to come forward, they would reach no less a sum than £28,000. Among these latter is a canon of Bruges, who was sent by his bishop to remonstrate with the vicar, and to forbid his engaging further in his financial operations, but who was so successfully blinded that the very next day he himself sent the vicar £1,200. Many of the victims are small farmers, and their evidence is painful to read. An old man said: "Alas, yes, I am ruined; 'I have been working all my life, I am 74, to save this money (f. 4,800) for my old age, and now I must work harder than ever.'"

The evidence of Joseph St. Obin, shopkeeper, of Ingelmunster, gives a graphic account of the vicar's mode of proceeding. This witness was sharp, but not sharp enough.

"In the course of 1864 the vicar sent his brother to ask me to call on him. I went, and was very well received. He said, 'Let us smoke a pipe.' He knew I was fond of smoking. He then made me take some beer. We talked of one thing and another, till all at once he said, 'Do you not know that things are taking a very bad turn?' What, said I; I have heard nothing about it? 'Yes, replied the vicar, it is so; I tell you, because I know you have some bonds; were I in your place, I would sell them.' Why, so? 'Circumstances are alarming; the prospect is gloomy; the elections are exciting uneasiness in the country; the winter will be a hard one.' I said I did not wish to sell. Selling and re-selling, all that is an expense. As he saw I was not at all

inclined to sell, he said, 'We will do it another way.' How so, M. le Vicairé? 'You should place all your bonds in my hands. I will take them under my own responsibility; at my own risk and peril. Entrust them to me. If there is any loss, I will bear it. If any profit, you shall have it.'

"I consulted my wife, who told me, I ought to follow the vicar's advice. I then went to him, and said, I have something to ask you, M. le Vicairé. We are all mortal. I should like your mother to be present, and to become surety. The vicar rose at once, knocked at a door, and his mother came in. I explained the matter to her; and, dropping her eyes, she said she gave her consent to all I wanted. She asked me if I should sign the receipt. I said it was unnecessary; all I wanted was to have a witness, as we were all mortal, and do not know what may happen.—Did the vicar promise you higher interest? No; but he saw I was unwilling to part with my bonds, and he offered me a bonus to induce me to give them up to him. I had twenty-five state bonds, at $4\frac{1}{2}$ per cent. of 1,000 francs each (in all £1,000.) He promised me a bonus of 200 francs. I have never received anything from him."

Another witness, Louis Verstraete, who had been persuaded to part with 13,000 francs, being asked, "How did the vicar know you had this money?" answered, "*He asked my wife in the confessional.*"

Another was told, when asking if he was running no risk, "No, no; I shall place it with my own money in the government bank. Don't be uneasy; if you want money come to me, and we will drink a good bottle together. I will stand treat." "Are you very sure, M. le Vicairé, that I have nothing to fear?" "Of course; do you think I am a priest of God for nothing?"

Rosalie Neerynck tells her story thus: "I am a natural child. At the death of my father, I made an arrangement with the family, by which I was to receive 13,000 francs as my share, which I afterwards had reason to regret, and I wanted to go to law with the heirs; but I had a scruple of conscience. I went to confess, and asked the vicar if I could go to law, notwithstanding the arrangement. He said I could, and asked me where my money was. I said in the hands of my advocate Rosseuw. Take care, said my confessor; it is dangerous to leave your money in his hands. Come to my house, and we will talk it over. I went, and believing his promises, I gave him the money. I had confidence in him, because he is a

priest. When I asked him if I had anything to fear, he replied, 'I am a priest of God, and would not willingly burden my conscience with a misdeed.'

To another witness the vicar said: "One must believe there is no God, if one can suppose that one of his ministers who takes the communion daily, could be guilty of a bad action."

The plea of insanity, or megalomania, as it was called, was not supported by any evidence. The vicar of Meulebeke, when examined, said: "If I had perceived any signs of mental derangement, I should have taken good care not to entrust to him my 35,000 francs."

The vicar, who had kept out of the way, was condemned by default to five years' imprisonment, and 1,000 francs fine. It is said, and it has not been contradicted, that he is now exercising his ministry in a small town in France.

Germany.

HOME MISSIONS AT BERLIN.

THE first foundations of a Home Evangelization or Missionary Establishment, analogous to the City Mission of London, have just been laid at Berlin. It is already several years since a ladies' association had been formed with the object of distributing tracts and bringing together the young female servants who were left to themselves on Sunday afternoons; but they felt the need of being aided by a pious man, who might make the evangelization of this great town his special vocation, and the end and aim of his life. Such an agent has at length been found, and has been at his work a month.

We have been receiving tidings at the same time of the increasing prosperity of the Foundation of St. John (*Johannestift*), a branch of the *Rauhehaus* of Hamburg, which has already attained an importance nearly equal to that of the mother house. This establishment, which was erected by Dr. Wichern, at the entrance of the town, numbers already more than eighty juvenile pupils, by whose side forty young Christians are being trained with all kinds of charitable care, and are beginning to augment the precious nursery-garden of the brethren of the *Rauhehaus*, whose co-operation has been so fruitful in all the work of the Home Mission.

NEW OPENING FOR EVANGELISM.

Mr. Oncken, the well-known agent of the Baptists at Hamburg, states:—

The late fearful war between Prussia and Austria has been over-ruled for the highest good. The immediate result was to open to us a most important field of labour; while the conflict lasted and the hospitals were full, our missionaries in those sections of the country left their ordinary labours and devoted their efforts to the special necessities of the poor soldiers. With very few exceptions their work was highly appreciated by the sufferers.

Between 200,000 and 300,000 evangelical tracts were circulated, and a very large number of New Testaments sold at one penny each. These were supplied by the liberality of the National Bible Society of Scotland. Thousands of poor soldiers were thus not only supplied themselves with the word of Life, but became unconscious missionaries to the remotest villages throughout Germany and in Austria, where now our Testaments and tracts are in the homes of thousands of benighted Romanists, many of whom will doubtless, under Divine teaching, be led to the only mediator between God and man.

The more distant results of the war will to all appearance be a large increase of civil and religious liberty, and it may fairly be anticipated that in less than ten years there will be no privileged sect in Germany. A member of the Prussian House of Representatives now assembled at Berlin, spoke quite lately in favour of perfect religious equality, and we may expect from the National Parliament which is to assemble in February that the subject will be brought prominently under discussion.

Saxony and the two Mecklenburgs, from which we have been up to the present time rigorously excluded, will soon, I doubt not, be obliged to open their gates, so long barred by the Lutheran clergy, to let in the simple but all-powerful Gospel; and we know that wherever that is sent it is for purposes of love and mercy. Christ must gather his jewels from these countries also.

Hungary.

BAPTISM OF TWO JEWESSES.

MR. VAN ANDEL writes:—Two young Jewish ladies whom I had placed in the teachers' seminary at Kaiserswerth, had both of them expressed the desire to be baptized. Consequently I felt it my duty to go there myself, and carefully to examine into their real state, and thereupon to proceed accordingly. I certainly knew that even before

they went to that institution, they not only were convinced of the truth of Christianity, but had also given evidence of their accepting Christ as their Saviour; and when I saw them, I was most happy to find that their state of mind appeared such as to present no obstacle whatever to their baptism taking place soon.

Having received from the Consistory at Coblenz their most ready consent that I should do so in the pale of the Prussian church, the baptismal service took place on Sabbath, the 30th September; and I had the privilege of being assisted therein by two brother ministers, namely, the Rev. Pastor Vormbaum, parish minister at Kaiserswerth, who preached a most fervent and eloquent introductory sermon, and the Rev. Pastor Stricker, minister of the seminary, who gave a very affectionate closing address. There were a great number of people present, and all felt it to have been a most solemn and blessed season.

Italy.

VISIT TO BARLETTA.

THE letter from which these extracts are taken from Mr. Meyer of Ancona appears in the *Free Church Record*.—

"It will be known from other sources that the Nice Committee, encouraged by what I had done at Barletta, at once sent there another evangelist. But he had not been long there, when the authorities, and he himself, got frightened by some threatening letters, and he thought himself justified in leaving again. It was just then that I was requested by the Central Committee, which in the meanwhile had been formed at Florence for the relief of the Barletta sufferers, to pay another visit to Barletta. I willingly consented, and not only adjusted the various claims brought forward by the sufferers, but held also various meetings, and had also the privilege of dispensing the Lord's Supper, to the great joy and edification of these brethren. And having, on strict inquiry, found that there was not the slightest danger or cause for fear, I encouraged Signor Giannini to return to Barletta, which he was most anxious to do.

"After Signor Giannini's return, the regular meetings were opened again. The place was always crowded, the brethren were being edified and growing in grace and knowledge, while a spirit of inquiry was beginning to manifest itself, not only at Barletta, but in the whole province,

as was evidenced by the numbers that attended the meetings, and the invitations that Signor Giannini received from various quarters to come and preach the gospel; thus confirming the old truth that the martyrs' blood is the seed of the Church. The priests in North and Central Italy already know that by open persecution they only help on the work of evangelization; but the priests in the South, at least those at Barletta, have still to learn that lesson. Three times in the course of last summer the place of meeting was shut by order of the local authorities, and it has now been again shut, for more than a month, by order of the Florence authorities. It seems as if at Barletta the question of religious liberty was to be decided; and unfortunately the Nice Committee, under whose charge the Barletta station is, manifest a culpable want of energy; while the jealousy which they manifest in reference to the interference of others, prevents others from taking those measures that are necessary in order to vindicate and secure to the Barletta, or rather Italian, brethren the sacred rights of religious liberty.

"On going to and returning from Barletta, I, however, did not lose the many opportunities offered to me for evangelistic purposes. While strengthening the small band of believers, already well known to me, at Pescara and Chieti, I held small meetings with brethren whom hitherto I had known through my colporteurs and by letter only, at Teramo and Ortona (at which place I got nearly arrested, having somehow incurred the displeasure of both the priestly and liberal party), and at Campobasso. In the latter place I had intended likewise to hold a private meeting only: the house of an officer in the National Guard had been fixed upon for that purpose; but when the hour for the meeting had come, I was, to my great astonishment, conducted to a coffee-house, which I found quite crowded with people, who with great attention listened to my discourse. Although I had arrived in the morning only, and the meeting was to be held at 4 P.M., yet the news of my arrival had spread, and so many people had desired to be present at the meeting, that the brethren were obliged to alter the arrangement, and have a public instead of a private meeting; and not being able to find any better place, willingly accepted the proffered use of that coffee-house.

"For various reasons I could not stay there to hold another meeting, although entreated to do so. But the people would not let me go before I

had promised them to return very soon, and to interest myself that they might have soon an evangelist settled among them. And although by sad experience I have learned not to trust too much in what Italians, when excited, say and promise, yet I cannot doubt that a spirit of inquiry has been roused there. At any rate, large orders for tracts have been sent to the depôt from that place, and the colporteur who is stationed there writes me that, since my visit, his sales of the Scriptures have greatly increased.

THE PROTESTANT SCHOOLS AT NAPLES.

Among (says a correspondent of the *Times*) the Christian festivities observed in Naples, no one has been more interesting and impressive than that of the Evangelical Schools. Only eight years have passed since this last incident occurred, and yet, on Friday last, 430 children, educated on Evangelical principles, and well and soundly grounded in the ordinary subjects of instruction, met together in a room granted for the purpose by the municipality in the old and quaint-looking Palazzo. With the exception of one or two, these schools are under the control of a committee, the president of which belongs to the Established English Church; while other members are the minister of the Presbyterian Church in Naples, the French clergyman, and the minister of the Waldenses' church. Of these schools, one is supported by the Wesleyans, another by the Waldenses, and the rest by funds provided by the committee. It is important to observe that most of the children of the schools are connected with the Evangelical Church as established in Naples. Of these there are four, two being called centres, and two others offshoots from them. The first centre is conducted by Mr. Gregory, who is a Tuscan, and is in relation with the Waldenses, while the second centre, to adopt the term in use here, is under the control of Mr. Jones, a Wesleyan minister. The offshoot of Mr. Gregory's church is, or will be, under the care of Signor Di Vita, formerly a Franciscan monk in Salerno. For some time he has been under instruction in the Theological Hall of the Waldenses in Florence, and now, having taken orders and married a wife, is expected shortly to return. The offshoot of Mr. Jones's church, which is situated in one of the most crowded and poorest parts of the city, depends, I believe, on the services of the other clergymen, not having, as yet, any regular pastor of its own. I use the term "church" as indicating, not the buildings,

so much as the assemblies of worshippers, who consist generally of 150 or 200 persons in each place, composed of the children, and in many cases of their parents. In the two principal churches there is a morning and evening service on the Sunday, and one weekly evening service, while in the branch churches there is an evening service on the Sunday. My report will not be complete unless I add that each of the four churches has its Sunday-school, in which purely religious instruction is given to about from 30 to 50 pupils in each school. Such is a brief description of the educational movement on Evangelical principles which is now being made in Naples. Of the zeal of those who have taken a part in it it is impossible to speak too highly; nor, confining myself to the secular instruction which the children receive, can I praise too much the soundness and usefulness of the information communicated to them. Good and enlightened citizens are being formed, and a solid basis laid, the only solid basis, for the prosperity of constitutional Italy. That such changes should have taken place in the course of six years in Naples above all places, the very hot-bed of fanaticism, is one of the best proofs of the large and liberal spirit of the Government of Victor Emanuel; but greater efforts still should be made to overcome that crass ignorance which exists in Southern Italy.

Portugal.

A CORRESPONDENT of the *English Independent*, the new journal representing the *Patriot* and the *British Standard*, after mentioning the prosecution of two colporteurs for selling bibles without the Apocrypha, both of whom had been condemned, but the sentence in one case reversed on appeal, and in the other ordered for a new trial on the ground of informality, gives the following interesting information:—

Efforts are making, both in Lisbon and Oporto, to instruct the natives in sound Protestant doctrines. In the former city a very pious English lady, for a few years past, has had a room appropriated in her own house, to which the natives have been admitted, and taught the way of God more perfectly. Lately an English gentleman in Oporto has followed her example, and is engaged every Sabbath day at his private dwelling in teaching such of the natives as choose to attend, sound Protestant doctrines, by expounding the Scriptures and engaging in prayer and praise, the

hymns being a translation into Portuguese from some of the choicest adopted in the churches and chapels in England. From forty to fifty individuals were present last Sabbath-day, and all seemed to be exceedingly impressed with the proceedings, and desirous to continue their attendance. Hitherto the priests have not interfered in these cases; and, probably, were they to do so they would be defeated, on the ground that it was not an affair of *public* worship.

Turkey.

(Special Correspondence.)

CONVERSION OF MOHAMMEDAN OFFICERS.

WE have been favoured with the following most interesting letter by the Hon. Secretary of the Ladies' Syrian Association:—

On Sunday, December 2nd, I was sent for by Mr. Robertson to interpret for him, because some Turkish officers, who had been Mahommedans and had become Christians, were with him. They had lately come from Constantinople, and were going the next day to Damascus. I went and met them at Mahlein Shaheers' house. There were two or three women with them. They told me that the cause of their coming to M. Shaheers' was that they were passing the door, and they heard some people singing; they thought that it was Mr. Jessup's house, and, having letters for him, they went in and found M. Shaheers and his family sitting together singing. He invited them to sit down with them; and, as Mr. Robertson's house is very near, they sent for me to speak with them.

I asked them how they became Protestants. One of them answered that they had heard the word of God from an American Missionary in a village near Constantinople; then they began to search the Scriptures and ask about these things, till they became quite satisfied that ours is the true religion, and then they openly professed themselves Christians. When this was heard in the "Porte," the Mufti brought one of them before him, and asked him if he were really a Protestant, and he answered, "Yes, I am." The Mufti said, "You must deny your new faith, or your life will be in danger." He replied, "You can kill the body, but not the soul." He then added that our Saviour said, "Whosoever confesseth my name before the world, him will I also confess before my Father which is in heaven" and again, "When they bring you before rulers, be not afraid," &c. Then the Mufti

ordered him to prison, where he remained many days ; but when the American and English Ambassadors heard about him, they compelled the Government to release him. They then added, "It is by God's help and mercy that we are spared."

Mr. Robertson remarked that we are told of some rulers in the Bible who were pious. They said, "Yes, Cornelius." And then I spoke of the other centurion who came to Jesus and asked him to heal his servant. I made a mistake in Turkish, and said his son instead of servant ; and the wife of one of them immediately stopped me, and said, "No, it was not his son, it was his servant." They then told me that thirty of their regiment in Constantinople have become Christians, and one of their chief officers. They told me also that there are 200 Mohammedans in Constantinople who have become Christians : after confessing their faith in the Lord Jesus, they were banished, but they have since been recalled, and are still standing firm.

India.

DR. DUFF ON BISHOP COTTON.

THE Rev. Dr. Duff publishes, in the missionary organ of the Free Church, a noble tribute to the late Bishop of Calcutta, from which we take the following :—

It was the rare felicity of the writer of these lines to enjoy the intimate friendship and fellowship of the last three of the Metropolitan Bishops of India—Turner, Wilson, and Cotton ; while, from their memoirs, and the revelations of personal friends, he had become familiar with the lives and characters of the first three—Middleton, Heber, and James. He has, therefore, no hesitation in saying that, in many respects, Bishop Cotton was greater than the greatest of his predecessors. It is true that, in the development of some one talent or faculty, and in the culture of some one department of literature, science, or theology, he might have been surpassed by one or another of them. But it was his happy lot to possess, in fair measure and proportion, some of the distinguishing excellencies of them all, unaccompanied by any of those countervailing qualities which might tend to neutralize their force, or mar their brilliancy. He had the strong, masculine judgment, the ripe, classical scholarship, the legislative and organistic faculty of Middleton ; the gentle, kindly, amiable, conciliatory manners of

Heber ; the calm, quiet, practical sense of James and Turner ; the warm attachment and love for the essential verities of the Evangelical system which distinguished Wilson.

Habitually sober and serious in his deportment, he yet had a vein of quaint, dry humour, which, at times, gave an indescribable zest to his conversation—wholly remote from the effects of ordinary banter or raillery, sarcasm, or Socratic irony.

His crowning characteristic, and that which imparted an inexpressible charm and fascination to all that he said and did, was his simple, consistent, unaffected piety. And that which gave its peculiar tinge to his piety was his intense admiration and love of the person of Christ in all his glorious offices. He was fond of quoting the favourite words of his revered predecessor, Bishop Wilson, who, in all times of anxiety, whether arising from manifold business, disappointment, or sickness, found comfort in the thought that "Christ is all" to the believer ; as also the dying counsel of another godly Indian prelate, Bishop Dealtry, to his clergy, "to preach Christ all-sufficient, and sufficient for all." This predominant feature in his theoretic and practical piety comes out conspicuously in the closing words of his last charge, as Metropolitan, to the assembled clergy in the cathedrals of Calcutta, Madras, Bombay, and Colombo.

To the promotion and encouragement of the cause of missions, by every means in his power, he devoted his highest, noblest, and most strenuous energies. Nor did he limit his advocacy and patronage to the missions of his own Church. With a true catholicity of spirit, he took the liveliest interest in the missions of all evangelical bodies ; hailed the missionaries of all as brethren in the bonds of Christian fellowship ; sympathized with them in their toils and difficulties ; cheered them with his words of kindness, and sage counsels—the ripe and mellow fruits of a ripe and varied experience ; rejoiced in their success ; and always left them with his benediction and his prayers.

Much had been said of the growing spiritual destitution of the European tea-planters, and their assistants, in the province of Assam, in Eastern Bengal. In order to devise adequate remedial measures, he resolved, with his wonted prudence and foresight, to visit the region in person, and, by personal inquiry and observation, investigate the real facts of the case. For this end, the yacht or barge of the Governor of Ben-

gal was placed at his disposal, with a small tug-steamer. By actual visitation of the localities, and actual contact and converse with the planter residents, he accumulated a vast variety of detailed information, which he meant to form the basis for his proposed measures of relief. Returning from the province, he ascended the great Ganges to a station called Kushtea, about one hundred and fifty miles to the east of Calcutta, and now connected with it by railway. On reaching the station, the Bishop was besought by the residents to delay his journey to Calcutta for a few hours, for the purpose of consecrating a newly-enclosed cemetery. Always promptly alive to any call of duty, he agreed to remain behind ; while several of his party, as originally intended, proceeded by the afternoon train to Calcutta. After performing the ceremony, and addressing some kind words to the assembled residents, he returned about dusk, accompanied by two gentlemen, to that part of the river's bank where the yacht lay,—full of vivacity and cheerfulness, and little dreaming that his end was so near. It was in the stillness of a peaceful evening, when all the elements were hushed ; when the shades of night had fallen calmly and silently on the surrounding landscape ; when all nature had quietly sunk into the lap of tranquillity and repose ; and when not a sound was heard but the gentle ripple, or the gurgling eddies, of the mighty ocean-stream.

Between the shore and the vessel to which the yacht was moored there was a chasm, spanned or bridged over by two springy planks of between thirty and forty feet in length, and about two feet in breadth,—without a rope, or hand-rail, or any other safeguard. Having bade good-night to the friends who had accompanied him, the Bishop entered on this narrow, two-planked bridge, which led to the flat, preceded by a native servant with a lantern ; while he himself followed slowly, steadily and cautiously feeling his way with his walking-stick. When he reached about midway,—whether from the sudden jerk, spring, or rebound of one of the planks, or from his staff having missed its aim or support, no one can now say ;—but, be the cause what it might, he stumbled and fell. No cry on his part—not the slightest cry—was ever uttered :—no sound was heard, save that of the heavy splash or plunge into the flood below. The body was never, never seen again. At once it vanished from human view into the depths of the Ganges,—the noblest victim among the countless myriads that, through all ages, have been engulfed

in its sacred waves ;—and there it lies, unshrouded and uncoffined, in unconsecrated soil, and denied the rites of Christian sepulture, till the last trump of the resurrection-morn summon it forth to assume its glorified form, and wear the garb of immortality.

Thus, in a moment, in the twinkling of an eye, dropped from human view one of the best of Christian men ; one of the greatest of Christian workers ; the man whom, of all others, India could least spare ; the man, of all others, whom India will most miss ;—and that, too, in the very plenitude of his power for good, the very zenith of his career of public usefulness.

ADDITIONAL FACTS AS TO HIS DEATH.

Mr. H. Woodrow, Inspector of Schools, who accompanied the late Bishop of Calcutta in his tour through Assam which closed with his life, stated several facts of melancholy interest regarding Dr. Cotton in that tour, when presiding at the last meeting of the Bethune Society. The late Bishop visited all the principal stations of the most neglected province in India, and for nights slept in a common boat, when the state of the river made it necessary to leave the Lieutenant-Governor's barge behind. His visit had a most healthy influence on the schools. At Nowgong the head-master, when complaining of the high price of provisions, said : "In Assam nothing is cheap but rupees." The Bishop said he had sound notions on political economy, and copied into his diary the information which he gave concerning the price of food in Assam now and five years ago. From being the cheapest, Assam has become the dearest place in India. The Bishop used to say that in Assam four things usually considered as necessities of life are wanting ; there are no clocks, no roads, no servants, no food. At Cachar a practical joke was played which Mr. Woodrow considers to have been indirectly the cause of the Bishop's death. One night, about eleven o'clock, the ropes were cut, and the steamer drifted off into the middle of the river. The planks of the platform fell into the water, and could not be found. The Bishop made light of the matter. For want of sufficient planks a proper platform was not made at Kooshtea, and for want of a proper platform the Bishop was lost. Dr. Francis, referring to the assistance of the Bishop in the attempt to procure a resident clergyman for the great Fever Hospital, said : "I received from him, one Sunday, a long letter, in which, after saying that the necessity of

the case appeared to justify a departure from his established rule of doing no secular work on the Sabbath, he entered fully into the several bearings of the scheme." The Bethune Society, before which Dr. Cotton frequently lectured, have drawn up a resolution expressing deep regret at his lordship's death, and sympathy with Mrs. Cotton. We know that it was the late Bishop's intention to republish his valuable articles in the *Calcutta Review* with emendations and amplifications, and we trust all his Indian papers, there, in *Macmillan*, and elsewhere, will soon be carefully edited.

THE BISHOP OF MADRAS'S CHARGE.

On the 1st day of December Bishop Gell delivered his second triennial charge to the clergy of the Madras diocese. After alluding in touching terms to the death of Dr. Cotton, and to several questions of local interest, his lordship proceeded to discuss the great theological questions now agitated at home, from the Evangelical point of view. He condemned ritualism as tending to deaden spirituality in worship, and most justly scouted the claims sometimes set up by the clergy to priesthood in the sacrificial sense, or "in any other sense than as applicable to the whole number of believers." After earnestly exhorting the clergy to cultivate personal piety, Dr. Gell, who was evidently in bad health, concluded his charge, which may be termed earnest, if not able. There are 162 clergy of the Church of England in the diocese. During the past three years the Bishop has confirmed the 6,106 persons, of whom 5,252 were natives, and has ordained eleven natives as deacons, and nine natives and nine Englishmen as "priests." There are more than 30,000 English and Eurasian Christians in the diocese, and they have, in three years, contributed 60,000 rupees to the funds of the Church, apart from benevolent gifts.—*Friend of India*.

RAJPOOTANA.

Dr. Valentine, of the United Presbyterian Mission in Rajpootana, states, in a letter to the Secretary :—I have met all the political agents in Rajpootana within the last few weeks. I have spoken to them about the state of education and the feeling towards missions. In all the states of Rajpootana, with the exception of Marwar, education is making progress; schools and dispensaries are being established by the chiefs, and in many of them female schools have been formed. The opinion of almost all the agents was, that

there would be no opposition to our introducing missions in *all* the native states in Rajpootana. The Jeypore queen, who was my patient, is a daughter of the Maharajah of Marwar. I will see him in Agra, and will ask as a personal favour his allowing us to have free access to his kingdom.

CASHMERE.

Three years ago two missionaries of the English Church Missionary Society were driven out of the valley of Cashmere. In 1865 Dr. Christie, a medical missionary, settled in the same place, and fitted up a hospital. The number of patients who came to him was considerable, and some came for surgical operations, such as the removal of tumors. By means of chloroform he was able to perform the operations without giving pain, and as the operations were successful, a great impression was produced on the people. A religious service is held with the applicants every morning, before the distribution of medicine or the giving of advice begins, and Bibles and tracts are distributed among the people as opportunity offers. In this way, as well as by itinerating journeys on Saturdays, the Gospel is more or less made known in a district from which its regular preachers are determinedly excluded.

BAPTISMS AT PUNA.

The Rev. J. W. Gardner, of the Free Church Mission at Puna, writes :—

Last Sabbath was a very interesting season in our mission. I had then the pleasure of admitting into the Church of Christ three adults, on their own profession of faith. They have all been for a lengthened time under Christian instruction; and since June they have come to the mission-house almost daily, to hear the word of God, and be instructed in the things of the kingdom.

Bhagoo is a Mhar, and is considerably advanced in years, as both the others are. Bapoo, and Gunga, his wife, are of the Maratha class; the former being connected originally with the noble family of Shirakay, and the latter with the royal family of Bhonslay. They are all intelligent, earnest, and sincere believers, as far as can be judged. Bapoo is blind; but his inner man seems truly enlightened with the Life of men. After the baptisms, I admitted one who had been baptized in the Roman Catholic Church. He is able to read and write, and has very clear views of the errors of the Romish faith, and of the true way of forgiveness and acceptance through the merits and mediation of the Lord Jesus Christ.

His answers to my questions at the time of baptism were, as they had always been, explicit and satisfactory. I hope they will all be kept steadfast in the faith.

In the forenoon I administered the Lord's Supper to the members of the Native Church. This service I conducted alone. In the morning Mr. Bunter preached an excellent sermon from the words, "Let a man examine himself;" so, in the forenoon, I had only a Communion service. There was a large number present. Including the members of the mission circle, there were about eighty that sat down to show forth the Lord's death, and their faith in Him who is all their salvation. It was an interesting and cheering time.

I hope to baptize another woman to-morrow, but it will be time enough to write after the event.

This morning we had Miss Carpenter visiting our Girls' Boarding School, with which she expressed herself much pleased. Sir Alexander and Lady Grant accompanied Miss Carpenter. They all took an earnest interest in the school, and entered minutely into the details of work and arrangement.

The following is a statement of the grants we have received this year from Government :—

	R.	A.
Central Institution.....	2,419	0
Musalman School	53	8
City Marathi School	109	0
Camp Marathi School	46	0
Total.....	Rs. 2,627	8

Hereafter, I hope we shall obtain something more substantial. I registered no girls' school this year. The girls' schools, as they still are, can get anything worth while; the rules for them must be modified.

THE RAM MELA.

Two or three evenings ago, I went to witness the closing scenes of the Ram Mela. For two weeks our ears had been wearied with the incessant din and clangour of native drums and pipes, and we were not sorry that this night would end it. While much of idolatry is mingled with these festivities, it is probable that this mela is regarded by the masses more as a national than as a religious celebration. It is intended to commemorate the successful expedition of Ram, King of Oude, against Rawan, King of Ceylon, for the

recovery of his wife Seeta, whom Rawan had stolen. Like the ancient Trojan war (an event probably but little later, and with which it presents many close analogies), this famous expedition is celebrated in an epic, the Ramayan, which is, indeed, in Hindoo literature much what the Iliad is in Greek, and is the favourite classic of these people. At the close of these festivities, it is the custom to construct three gigantic images, representing Ram, Rawan, and Narud, the sage, which are filled with fireworks and burned, to the great delight of the multitude.

We went to see the burning of these images. The place selected was near the public road, in sight of the city walls, a spacious, deep, flat basin, flooded with water in the rains, but now quite dry, from which steep banks rise all around to some little height, like the galleries of some vast amphitheatre—a well-chosen spot for the display. We had only come within a quarter of a mile of this spot when the throng became so great that scarcely could we force our carriage through. However, by dint of perseverance, and the shouting and bellowing of the servants, foot by foot we at length gained a station from which we looked off on the whole ground. Such a crowd thronged the road that it seemed almost impossible that we could have just come through it! As far as we can see, above, below, a motley mass of men and women, turbaned and robed, and naked coolies and children, are jostling and struggling in the usually vain effort to obtain some standing place which shall overlook the plain below, from which the gigantic images lift up their hideous heads, barely within their sight. Among the crowd, harnessed to diminutive ponies or huge white oxen, are wedged together various uncouth, native vehicles, from whose carefully drawn curtains peep now and then a stray foot, or a pair of eager eyes; while here is a more pretentious European carriage; there a buggy, in which young India, in the person of some stylish baboo, displays himself; before us, a huge elephant, richly caparisoned, almost blocks up the way; at our side an ungainly camel, with neck outstretched, strides through the crowd.

Looking off upon the plain before us, in the centre of the basin at our feet stood the monstrous, hideous images destined for the fire. Around these, mounted policemen cantered about, slashing right and left with their swords at those who would crowd within forbidden limits; while beyond these the eager multitude, whose bright robes and gay turbans dimly gleamed through

clouds of dust in the light of the setting sun, swayed and rolled far away up on the distant banks, in thousands and tens of thousands. As we await the firing of the images, borne, on the heads of men, upon a gaudy throne, three young men, personating ancient heroes of the Richobharut, crowned, clothed in scarlet and brilliantly bedecked with flashing tinsel, as of gold and silver, are slowly carried through the hardily yielding multitude, around the great images in the centre of the plain. After a half hour of tedious waiting, the torch was applied, and with a general outburst of blue lights, and the indiscriminate flight of some half dozen rockets and balls of fire, the lofty images were, one after another, quickly wrapped in flames, and soon tottered and fell.—*Correspondent of New York Observer.*

Burmah.

REPORTS FROM THE STATIONS OF THE AMERICAN BAPTIST MISSION.

Prome.—Mr. Simons, Aug. 24, reports the recent baptism of eight natives, and in July last of twenty-four, one of whom was a Burmese woman, the wife of Moun Louk, and most of the residue connected with the English army. The Lord's Supper was administered at night to about fifty, including seven Burmese and one Chinese from Rangoon.

The king of Burmah has been deposed, and his brother, the heir apparent, together with three of the king's sons, have been killed by the Mengoon prince. There are now four claimants for the throne. This may be God's way of overturning, in order that Burmah may be opened to the ingress of the Gospel.

Toungoo.—Mr. Cross has a school of eighty or ninety regular pupils, with good assistants; and the pupils make visible progress. The meeting of native preachers (Ministers' Meeting) was held in Toungoc, Aug. 16th and 17th, and a good number were present. The essays read were on important topics, and followed by valuable discussions.

Mr. Bunker, who had just arrived, writes: The good old Quala is here. Were there no other fruit save Quala for a fifty years' sowing, missions would be a glorious success. He is a monument of grace, and a bright example of God's love and the elevating influence of the Gospel.

Bassein.—Under date of Sept. 3d, Mr. Douglass

reports that on the day preceding he baptized two Burmans, and others inspire hope. Forty pupils of the day and Sabbath school recently met Mr. D. in the chapel for singing and conversation, of whom five, two boys and three girls, expressed the hope of pardoned sin. Mr. D. has travelled and laboured in the jungle the past year more than in any year previously.

Mr. Van Meter writes the *National Baptist* an account of this mission, from which we (*Watchman and Reflector*) condense the following:

1. The churches generally are doing well; they are less troubled with unruly characters than formerly. Of the whole seventy-two churches there are only seven without pastors, and these are supplied by a licentiate living among them, or are visited by the pastors of other churches. There has been a net gain of 100 in membership.

2. Of the 117 preachers, 68 are pastors, each with his own church, and 49 are licentiates.

3. The item Nominal Christians is now reported for the second year; and the number, 5,757, may be regarded as very nearly correct. This makes the whole Christian community 12,126; which is an increase of 150 on the number reported for last year.

4. The School Report is much more favourable than usual. There has been an increase of nine in the number of schools, and 215 in the number of scholars.

5. The total of Contributions and Expenditures, rs. 20,953, shows an increase of 6,347, or nearly fifty per cent. on the amount reported last. Two of the Sgau churches have given for all purposes over rs. 1000 each. One of the Pwo churches gives rs. 688 as the maximum.

6. The whole amount received for books and periodicals is rs. 1,289, which is an increase of rs. 286, or over twenty per cent. on the sales of last year. The receipts for periodicals alone show an increase of forty per cent.

Maulmain.—During a visit in Maulmain, in the month of August, Mr. Brayton saw together in the native chapel over fifty boys and girls who do not profess to be Christians. Twelve boys and three girls among the number came out publicly and expressed their desire to be on the Lord's side. On the Sabbath before leaving Maulmain Mr. Brayton baptized twenty-five Pwo Karens.

Mr. Norris writes: Ko Bike, a very able business man, preacher and earnest worker for Christ, is sick with a cancer, and will soon die. Mah Doke, baptized by Judson, at Rangoon, in the night, one of the most intelligent of Burman

woman, is extremely feeble, now eighty-four years of age. Another useful woman is struck down with the palsy; another is blind.

One grand want is effort for the elevation of the Burman females. The young ladies of Christian families receive now no training, no culture at all; only a few very young girls are gathered into schools. A school of a higher grade for girls is a necessity. Whence shall come the funds and the teachers?

Rangoon.—Two Teloogoos, a married woman and a young man, employed in the printing-office in Rangoon, were baptized Sept. 9th, in the brick chapel in Rangoon, and admitted to the English church, to which all the Teloogoo and Tamil members belong.

From a letter of Mr. Carpenter, we learn that a monthly concert of prayer for missions has been inaugurated within the walls of the Rangoon Theological Seminary. At the close of the first meeting a contribution of nearly ten rupees was taken up, "which," says Mr. C., "is quite equal to what we use to give at the monthly meetings of the Society of Inquiry in Newton."

Mr. Rose gives the following account of the trials of a convert: A Burman who had asked for baptism a short time before, came with his wife. After much conversation with him, I promised to visit him on my return from Koteyah. On my return I stopped at his village. The people of the village nearly all came to see the teacher. At sunset I turned to Moung Pay, and said, "Do you now wish to be baptized?" His wife and children, and many of his neighbours were present, and every eye rested upon him. He hesitated, and hung his head, and seemed troubled. He then said, "Teacher, my wife and children are not pleased that I should embrace this religion; but I believe in the one eternal God. I can never again worship Gaudama or his images. I believe that Jesus Christ can save from sin. I want to be baptized." It was a trial he had not expected,—to be baptized in his own village and before his own people. I told him if his mind was not fully made up, to wait. He said it had been made up for a year, and he did not want to wait any longer if he was willing to baptize him.

Henthada.—Mr. Crawley communicates intelligence of the ordination of a Burman native preacher, "the seventh ordained pastor in all Burmah for the Burmese," if Mr. C.'s "memory rightly serves" him. Mr. Rose adds: "The young man ordained is one of Mrs. Ingalls' best men, and we hope will continue to be a good

minister of Christ. The church of which he is pastor numbers thirty members, and is in the midst of a large heathen population." In the afternoon the newly-ordained pastor baptized two men. In company with Mr. Rose, Mr. C. visited the large inland town of Opo, and they could have given away many more tracts than they were provided with. "All the qualified native help in all the Burmese church is fully employed."

China.

MISSION STATISTICS.

It appears there are some twenty-seven missionary societies, American, English, and German, engaged in the work of evangelizing the Chinese.

I give you the result of the investigations of the compiler found under the heading of "Total in China." Ordained missionaries, 97; law missionaries, 14; missionary ladies, 93; whole number of missionaries, 204; number of native helpers, 206; number of members received in 1865, 282; whole number of native members, 3,142.

Perhaps all of your readers are not well posted in regard to the principal stations where these 204 foreign missionaries, and these 206 native helpers are located. Will you then inform them that these stations number fifteen in all, and are named as follows: Canton, Hong Kong, Swatow, Amoy, Takao on the Island of Formosa, Fuh Chau, Ningpo, Shanghai, Han Kow and Kiu-Kiang (on the Yang-tze-Kiang, the greatest river in China,) Chefoo, Tung Chau, Tientsin, Peking, and Kalgan. The last-mentioned is a station about 160 miles from Peking, in a northerly direction, occupied by one missionary and his wife, belonging to the American Board.

We in China see in these few statistics something to encourage our faith, and stimulate our zeal. It is especially encouraging to know that there are 206 native helpers assisting the foreign missionary in the arduous work of preaching "Christ, and him crucified," to the 400,000,000 of China. Let this fact be a matter of thanks to the great Patron of Missions. May their number be largely increased, and their efficiency be greatly promoted by and through the prayers of God's people, offered in their behalf.

May I ask pastors to call attention to the present condition of the work in China, at the monthly concerts or the weekly prayer-meetings they sustain in their congregations? If they cannot

find better and more suggestive material, let them refer to the above statistics, and urge their people to pray for the divine blessing to rest on the labours of these 410 men and women, ambassadors of Christ to and among one-third of the human race. Let them remember that the "*Field is the world*," and this single Empire comprises and contains more millions of souls than there are days in the year, and yet only 3,142 of them, according to the latest and most reliable information, are in connection with Protestant churches. May God have mercy on the Chinese, and on the Church in western lands, so little interested in the spread of the Gospel in this dark land.

BURNING OF BODIES IN CHINA.

During a recent visit at the Buddhist monastery of Hushan, the writer had an opportunity of witnessing this singular and very ancient rite. A priest, aged eighty-three years, died on a certain night, and we learned that his body would be burned on the coming day. The corpse was placed in a sitting posture, in a plain, unpainted box, or coffin—the shape, a quadrangular truncated pyramid. In the morning about seventy priests assembled in a small chapel in the wing of the first main temple, and chanted a part of the burial liturgy. The coffin was then borne in procession sedan-like down the broad avenue of the temple, and by a diverging path to a secluded spot among the pines at the base of a hill. Against this hill stands the cremation-furnace, which is simply a *small house* constructed of side and back walls of solid masonry, roofed over and entirely open in front. The coffin was first put in its place, slightly elevated from the ground, and then one of the attendants threw in, at the sides and back only, several large sticks of seasoned pitch-pine. In front of this funeral pyre is a broad floor of solid cement, which furnishes a convenient place for the officiating priests. When the pyre was ready, a pause was made and the chanting then proceeded. A few moments were thus occupied, and then the torch was applied to the fuel *back* of the coffin by thrusting it underneath. The fire kindled rapidly, burning fiercely in the rear and gradually enveloping the sides. By the arrangement of the fuel the front of the coffin remained standing till the last; and when at length it settled back against the burning mass and was consumed, scarcely a vestige of the human form remained.

Spiritual were interspersed with material portions of the ceremony. Those blocks of wood

seemed to fall, like clods of earth, with a dull, heavy, unearthly sound against the coffin. And when the fire was in secure possession of its prey, the officiating and most of the other priests retired. But the erect position and pyramidal shape of the coffin, with its *sitting* occupant, gave an impression which our Western forms of burial cannot give—that of the spirit lingering awhile, and then ascending on wings of flame. This, however, is a foreign fancy, and not, so far as I know, a teaching of the Buddhist creed.

In the afternoon the ashes of the dead were gathered up and deposited in the "dead-house" or place of *temporary* sepulchre. This is situated in another secluded spot among the pines. I afterwards visited and examined its deposits at leisure. On shelves about its sides were thirteen empty earthen jars turned mouth downward. I found one only set upright, covered over with a larger jar. This was discovered to contain the remains of the body burned a few days previously. The quantity was very small, and consisted of a few crisped, calcined bits of bone and ashes—sole relics of one grown grey in an idol's service. His name, Techu, was inscribed on a small label of wood placed within the urn.

Near the "dead-house" just mentioned is a high monumental stone inscribed with the name of "Amida Buddhah," and on the right the mausoleum or great vault where the ashes of the dead are finally deposited. The ascent is by nineteen granite steps to a spacious cement area, measuring about twenty yards each way, and enclosed by walls and stone railings in the usual arm-chair style of Chinese graves. In the rear is the mausoleum, a sort of octagonal, pagoda-like structure, thirteen feet high. It faces southward toward the sea, and is inscribed with the characters, "The sea-meeting pagoda" in gilt. A granite slab is masoned in its front face. This is removed, as occasion requires, once or twice a year, the ashes that have accumulated in the "dead-house" safely deposited within, and the slab then replaced. A few feet in front stands an incense table of stone, to receive offerings for the dead.

During the rite of burning narrated in this letter, a missionary friend who was present, engaged in conversation with one of the priests. He pressed him with the question, "Would it be your choice to have your body so disposed of?" He replied in substance "The thing can't be helped. Having become a Buddhist, of course it is duty to conform to the rules." We were subsequently informed, however, that there is an

alternative for the dying. If they distinctly make the request, their bodies are taken down to the plain and buried in the usual form. Whether by such spiritual declension they forfeit *nigban*, or other future blessings, I am unable to state. One thing at least is evident. Their ashes are not suffered to repose in the quiet seclusion of the "holy hill" of Buddhah.—*Correspondent of an American paper.*

New Zealand.

CHURCH MISSION.

THE following resolutions have been come to by the Committee of the Church Missionary Society:—

1. In conformity with the unanimous judgment of the Bishops and clergy of New Zealand, this Committee recognize their obligation to continue their mission in New Zealand until the Native Church shall have recovered, through God's grace, from its present depressed and disorganized condition. The Society cannot hold out any prospect of fresh missionaries: they will continue to support those already in the mission, numbering eighteen in all, and will direct their efforts to such measures as appear best calculated for the restoration of the Native Church. . . .

4. The Parent Committee gather from the communications before them that the special want of the Native Church is a larger supply of native ministers, and that these ministers should be trained and stirred up to make full proof of their ministry. They conceive, therefore, that the labours of the missionaries should be devoted to this special work; and that, with this end in view, they should not only preach the Gospel, but live and move among the natives, hold frequent intercourse with the native ministers and other native teachers, as well as periodical conferences of missionaries and native ministers; that they should seek out suitable candidates for the ministry, and strive generally to diffuse the knowledge of the Gospel, as the great instrument of reviving the work of God among the natives. The Parent Committee think it very important that the missionaries should not themselves act as pastors, even in any central stations, but should direct all their labour and influence to the enlargement and support of the native pastorate; that the missionaries should not be occupied in church building, or any secular employments, but should devote all such work upon the diocesan authorities. . . .

5. The form of Church organization already adopted in New Zealand, of amalgamating the two races in one Synod, precludes the adoption of some of the recommendations of the Society's *Minutes on Native Church Organization*; but the Parent Committee would still press the importance of that part of the minutes which refers to a Native Church fund, for the payment of native teachers, both catechists and ordained pastors, and of other church expenses, and to giving the native pastors and laity a share in the management of the Native Church fund. The Parent Committee much prefer supplementing a Native Church fund to making direct grants to individual native pastors.

Tahiti.

MELANCHOLY accounts of the condition of the Protestant churches in Tahiti come to us from France. These churches, it will be remembered, are offshoots of the French Protestant Church, and owe their establishment to the once powerful influence of France in the Otaheitan group. In opposition to the Protestant missions, the Roman Catholics work with their wonted indefatigable energy, to win the islanders to the Romish faith. The result is a severe check to the success and progress of the Protestants. A conference of pastors, deacons, and teachers, was held in April last, at Papeete, at which eighty were present. Reports on the state of the churches and schools were read. These were on the whole discouraging, as will be seen from the following extracts, which should stir up the faithful to pray for this struggling Church, holding its ground at once against Heathenism and Romanism:—

At Papeete, since the last conference, ten offending members have been excluded from the communion of the Church; three have died; eleven have been admitted. Twelve children have been baptized; six marriages performed. The total number of members, which at the last conference was 307, is now 305. 210 scholars were on the books when the schools were closed. Immorality and intemperance are the two evils of Papeete. Our Church has suffered from them. Let us watch, pray, and be faithful. At Faa we have undergone a check. A priest has opened a school in this district. Forty-three Protestant scholars attend it; fifty-two have remained faithful to our school. Three persons have become Catholics. At Punaavia, our faithful brother Terani maintains his ground, but is overburdened; Paea,

yet not having chosen a pastor, Terani has the management of two churches. At Papara the number of members has fallen from 300 to 100 ! A Catholic chapel has been built. The defection of forty members to Romanism has afflicted this Church. At Papeuriri there is some life, and five Catholics have been restored to the Church. At Tautiri our ground is kept. Notwithstanding the presence of the priests, the church and the school are well attended. Generally we are pained to state that the churches do not advance, but sensibly decline. The religious sentiment grows weaker. Immorality and intemperance desolate our flocks. Romanism profits by this deterioration of consciences, and without intending increases it, by infusing disorder into minds which no longer know to whom to look. Our opinion is, that these poor Tahitian churches are threatened with approaching dissolution, if prompt assistance is not sent to them by Protestant France, and if three or four devoted missionaries do not arrive, like devoted Nehemiahs, to raise the fallen remnant of the Israel of God.

Fiji.

CHRISTIAN ENDURANCE.

A MISSIONARY of the London Wesleyan Mission in Fiji thus writes :—

Twenty miles down the coast some of the heathen were offended with the people of a Christian town, and resolved to have their revenge. In the night they entered the town, walked about, looking for a house which could be conveniently set fire to. Some of the party proposed to spear any one they met ; but others opposed this, lest a fight should take place, and they themselves get the worst of it. Whilst debating the matter, they came upon the teacher's house, which they set fire to, and immediately decamped. A short time after, some of the same heathen tribe entered the same town, going through some heathen performance. On reaching the neighbourhood of the chapel, in which the adult school was being conducted, they poised their spears and rushed to the chapel-doors, yelling. The king, who was attending the school, came out, requested them not to interrupt the scholars, and to desist from their heathen dancing in the neighbourhood of the chapel. This vexed them, and they at once went to the native assistant missionary's house, and taking what they could conveniently put their hands on, put a fire stick in the thatch, and made off. An

alarm was raised, the fire was extinguished, the town people armed, and asked the teachers if they had not endured enough, and if it would not be right to go after the aggressors and fight with them. The teachers said they had endured a great deal, but begged them to endure a little longer. "Perhaps," said they, "if we all suffer a little while longer, these heathen persecutors may be led to see that our religion is true, and that we are Christians ; and seeing what our religion enables us to do and suffer, may be led to abandon their persecution of us, and perhaps be led to embrace the religion we enjoy."

Melanesia.

BISHOP PATTESON'S MISSION.

THE Rev. J. Palmer writes on board the *Southern Cross* of a visit to one of the Melanesian group :—

On arriving at our station in the Banks' Islands, on the island of Mota, the bishop and I landed, and remained there awhile together, after which the bishop visited the New Hebrides, picking me up on his way to the Solomon Islands, after I had been on the island about two months.

To a stranger there would perhaps appear to be few signs of any improvement in these people, or any indications of a good work having really been begun. They are the same noisy, naked, uncivilized people as before, with the one visible improvement of being very friendly ; but to us who have now for some five or six years spent one, two, or three months of each year on the island, and have come to know more of the people, their habits, customs, &c., a decided progress is evident, and we may fairly hope that, during these years of apparently barren labour, a good seed has indeed been sown and taken root, and is now gradually springing up, and indications are not wanting of an earnest desire on the part of these people to know more of the truths we have come to teach them.

I do not know whether I shall be able to convey an idea of the real state of things, it is so very difficult to make clear what a day's residence on the island teaches without difficulty.

In this group of islands there are neither chiefs, laws, rules, nor government of any kind, consequently each man is thoroughly independent ; and here at least the great question of liberty and equality is solved. A child of, say, six or seven years of age is an independent member of society—he has his own yam-ground, his own cocoa-nut, bread-fruit, and almond trees ; he can sleep, cook

his own food, and live in the large common house of the village, and with his bow and arrows is as much his own master as any adult; he obeys his parents as much or as little as he chooses, is seldom or never corrected, and, indeed, does whatever he likes. This of course is the case with all, the only restraint being the fear of an arrow or a club if they injure anyone; and so each man, woman, and child does what is right in his own eyes. In such a state of society quarrels must be of common occurrence, and these can only be settled by an appeal to the bow and arrow, and so we have found that life has been frequently endangered, and often lost, from a most trifling cause. Villages quarrel with villages, families with families, and even the members of a family will not unfrequently be found striving to destroy each other; add to all this the cruelty and entire disregard for life, and the very low state of morality prevalent, and you may gain some idea of the state of these people as we find them, and out of which we hope, by God's blessing, to lead them.

Some small progress towards this desirable end we hope has been made on the island of Mota, and through it, and the influence of scholars on these islands, on the whole group.

Nothing can be more friendly than the conduct of these people towards ourselves; they are always ready and willing to give us all the help they can; they are for the most part quiet and courteous in their behaviour, and many of them show a natural gentlemanly feeling; they are ready to fall in with our customs, and show now a willingness, and in some cases a real desire, to learn more of our teaching.

We paid a visit to the neighbouring island of Motlav (Saddle Island), staying there a few days. We walked round the island, and visited the several villages; we were welcomed everywhere in the most friendly way, the people crowding round to see us and hear what we had to say. They seemed to understand our reason for wishing to take lads away to New Zealand, and saw the wisdom of it when explained to them; and it ended by our taking lads from a new part of the island. From another part of this same island we have some of the most promising boys in the school.

At Santa Maria again we had a long walk through many villages, followed by a crowd of men, women, and children—noisy, but always careful not in any way to give annoyance, laying aside their bows and arrows, as they had heard

that the bishop does not approve of fighting. Here, too, we chose three promising-looking boys; and they were most readily given up, although we told the people it might be three or four years before they saw them again.

But to return to Mota. Formerly a man never stirred out of his house without his bow and bundle of poisoned arrows: now it is a rare thing to see the bow in their hands, except for the purpose of shooting birds, fish, &c., &c. Many cases have come to my knowledge which formerly would have plunged half the island into war, but which now have been settled by a payment, and this they all say is because they now see that it is foolish to fight and kill each other just because one man chooses to misbehave himself; and, besides, they feel that it is better to be living at peace and in a state of security, than to be always expecting, day by day, fighting and quarrelling to arise. Now the people from the various villages meet together without any fear, and parties from one side of the island often visit the people of the other side, whereas formerly they would not have dared to do so unless prepared for a fight. True, individuals quarrel with each other, and sometimes one or the other is killed; but this, instead of bringing the whole tribe into war, as it would have done formerly, is now settled in a more peaceable way, and there seems to be a general desire on the part of the people to restrain those who quarrel from shedding blood. This, of course, we are rejoiced to see, as an indication of their willingness to listen to our words, and we may hope it is a proof that they see that what we come to teach them is really for their good.

Each time we go there we find them more and more willing to attend to us; they listen to what we have to say; sometimes they ask questions, and not unfrequently I have heard them talking over the matter among themselves afterwards. Our usual plan each day was to walk of an afternoon to one or more of the villages, and, whenever we could find any people, sit down and talk to them, and introduce the subject we wished to talk about.

South Africa.

THE MISSION AMONG THE BASUTOS.

(*Special Correspondence.*)

OUR correspondent sends the following narrative of the present condition of this mission, translated from a Swiss paper:—

Letters lately received from French and

Swiss missionaries in the Le-suto, enable us to furnish some new and interesting particulars respecting this much tried mission.

Our readers will remember the devastating war which was waged by the Boers—white colonists as they are—against the unfortunate black race, that the Gospel was gradually civilizing and elevating. They will not have forgotten the expulsion of the missionaries, who were accused of having too much sympathy for their flocks, of tending the wounded, and feeding the famished among them. At the present moment, a very narrow slip of land, including the two stations of Berœa and Thalia Bosin—the latter having been destroyed before the war, has alone been preserved for King Moshesh. There, and nowhere else, have the missionaries been allowed to pursue their labours. The Basutos alone, who are ill-disposed to yield their lands to the enemy, have hitherto remained in the conquered country, wherever famine has not driven them away.

In fact, famine, a terrible famine, has more and more afflicted this country, following in the track of the ravages caused by the war. Let us here leave to speak our friends M. and Mme. Mabile, of the mission in the station of Morijah. Having re-entered the Le-suto last autumn, to convey some assistance to the natives, and to replace for a time the missionary of Berœa, they soon after wrote as follows:—"A sack of corn is now sold at more than 75 francs; within a few days it will be sold at 100 francs. Besides this must be considered the prices paid in the colonial towns on the border. These amount to 125 or 150 francs, which is from twelve to thirteen times the price formerly paid. The drought, moreover, is extreme. The natives have hastened to sow their seed before the ordinary season; but there are no rains yet. The sky is of brass: warm winds blow from the deserts of Khalagali. May God vouchsafe to have compassion upon these poor Basutos. I am surprised that our Christians should be able to maintain themselves even as well as they do, notwithstanding the disorderly and uncertain condition of everything. May their Master vouchsafe to be glorified by their faith and constancy! I was informed of new conversions at Morijah. Other persons, who had been tired of professing Christianity, are coming back. I hope soon to admit several to baptism." Elsewhere they write, "Our horizon has not yet brightened. We have to walk by faith, and not by sight. We scarcely dare to form any projects, our future is so uncertain.

But we are of good courage still. We mean to speak about Jesus to our poor Basutos as long as we have any opportunity. Poor people! they have great need at this time that we should speak to them of that country which the enemy cannot take away from them, and of those abodes where neither thirst nor hunger are known; where all is repose and happiness. Oh, what a terrible scourge famine is! Every day we see faces disfigured by famine and by destitution. Our flocks are dispersing: what are we to do? We cannot procure for them anything to eat. We endeavoured to aid them: but how are we to provide for so much want? And the drought! We are asking with loud cries for rain. Oh, may God soon grant it to us! Pray, dear friends, and support us: be not fatigued: our success depends upon your perseverance.

"Thanks be to God, we remain in the midst of these trials in good health, and have been in no want of food or clothing."

Great is then the distress: humanly speaking it may appear to have overthrown, amid this unfortunate nation, the blessed work, the fruit of thirty years of holy labour. How many voices have lately repeated this in sadness! "Oh, we are men of little faith!" Must not then the Church of Jesus Christ be baptized with his baptism? and must not the grain of wheat die before it bears its abundant fruit? Ought we not to feel ourselves humbled, when we hear the Christian Basutos, in their touching letter to the Churches, say to their brethren of all nations and all languages: "Children of our Father, we are in the greatest distress. We are suffering the chastisements which God has inflicted upon us in his love. We have been robbed of our clothing. We are suffering from hunger . . . Then our feasts of love have ceased. Almost everything that formerly constituted our joy and our consolation has vanished. Our instructors have been taken away from us. While still young, we have lost the breasts which used to feed us . . . Children of our Father, although we have been plundered, yet the invisible riches with which Jesus Christ has enriched us cannot be taken from us. The Gospel is still in our hands. In all concerns and in all modes we will say, All is well, O God; thy will be done."

Let us consider a yet later letter (of 16th Sept., 1866) from our dear missionaries. It will show us how it is in the core of the furnace that God purifies the faith of his servants, and prepares for his Church new victories.

Our friends returned rapidly to visit their old and dear flock of Morijah. "Yesterday," writes Mme. Mabilie, "was a memorable day for us. Twenty-three persons were admitted into the Church of Christ. Five were children of Christian parents; had been already baptized in their infancy, and, under the care of our worthy native schoolmaster, Philemon, had determined to be on Christ's side. Eleven others were the first fruits of the ministry of Isaiah, a native catechist, who has been several years attached to the extra-parochial district of Kolo.

"A young man of a foreign tribe settled six years ago in Morijah. He had returned from the colony, where he previously worked in order to purchase a musket. He entered our service, and during six years was our faithful attendant. This young man was one of those whom my husband baptized yesterday. A moment before repairing to the church I entered into conversation with him. 'Ah, mother,' he said to me, 'when I entered this house at first, I was a poor ignorant fellow, not even knowing who God was. Now I am rich: in possessing Jesus I possess all things. I thought of earning a few clothes at your house; and now I have gained the salvation of my soul.'

The favourite wife of Mateté, a chief recently converted to the gospel, was also among the baptized. Three years ago this chief and his two wives were still plunged in the darkness of paganism. Many times, in passing through their village, and seeing them so indifferent, so hardened, I have said to myself, Will these poor souls find it possible to disengage themselves from so many ties that are holding them back, and to give themselves wholly up to Christ? I felt in this young woman a lively interest. Gentle in disposition, and comely in appearance, it was easy to see that her husband would be ill contented to repudiate her. The struggle was long and painful. One day, soon after his own conversion, Mateté came before us, asking leave to write the memoir of the divorce of his two wives, in order to restore to their place his first and lawful wife Clara, a woman of nearly his own age. For the first of these he signed the document without even knitting his brows. But when he looked at his favourite wife, his courage failed him, and he rose and ran away. It was only after some months that the sacrifice was consummated. The young woman was at that time still a pagan. She is at present numbered among the redeemed of the Lord. It is necessary to know these hea-

thens in their hardened state, in their blindness and in their ignorance, in order to comprehend the power of the divine spirit which converts them.

"In conclusion, we have seen some remarkable instances of such conversions, as among others that of an old woman of seventy at Berœa. Ever since the missionaries had been in Le-suto, she had been known as a sorceress and a habitual drunkard. She was the terror of all her neighbours, and above all of the children of the missionaries. It was apparently impossible to get her to put two ideas together. She had ceased to comprehend anything. The gospel, however, was enabled to penetrate this poor, hardened heart. The sweet name of Jesus reawakened her darkened understanding, and now this aged Maglalene is seated at his feet, learning from him, and worshipping him as her Saviour.

"Is it possible, my dear friends, that you can be discouraged in view of such facts as these? During eighteen months the Boers and Satan have been labouring to destroy our work; but, praise be to God, they have succeeded in nothing but in pouring oil upon the fire. God is for us: who shall be against us?

"It is true that our position has not been much ameliorated. Your missionaries are still, for the most part, in exile. The members of our churches are dispersed by famine. The pagan chiefs persevere in their iniquitous proceedings. Theft has become the order of the day. The remnant of the cattle gets stolen and is eaten under the very eyes of its owner, without his having a right to complain; for justice has become an unknown word here since this unhappy land was upset by warfare. Its demoralization is complete. Even we missionaries have been robbed of the little cattle we possessed. If this goes on, we shall not even have the draft oxen which are required for our waggons. Last week four of them were taken from us. It has now become necessary, from being a thing unknown in Le-suto, to lock up everything, and to barricade the windows wherever there is any food. But the work of God is advancing: the pagans are being awakened; the renegades are coming back to Christ: the faith of the children of God has been fortified.

"It is touching to hear mothers with five or six little children playing round them, when they say, 'Hitherto our Father has granted us our daily bread. Our faith is often on the point of failing us. We ask ourselves anxiously where we shall find something with which to feed these

poor little things. But succour reaches us always at the very instant when there begins to be nothing left in the house. It is often but little; yet, thanks to God, we are still all living.'

"It is now some time," Mme. Mabelle goes on writing, "since our friends sent us from the colony a supply of flour, wheat, and native corn and maize, which have been of great service to us. Thanks to them, we were enabled to prevent almost the whole body of the members of the church of Morijah from emigrating (far away from all spiritual help, so as to perish in their isolation)." But now we are at the end of our provisions. What is to be done? We are crying unto God, believing that he will provide for us.

And we, too, we believe that God will provide. But for this purpose may He not especially intend to make use of us,—of the present readers of these lines? These poor black brethren, plundered and famished, whose faith, re-tempered in the furnace of trial, so humbles us, shall we not bear them on our minds? And these servants of Jesus Christ, several of whom (let us remember it) are our fellow-countrymen, bred in our native Switzerland, and speaking our language,—are they not here performing in our places the holy task imposed by our Master upon his entire church? And now they are depending upon us. We will not abandon them!

THE KURUMAN.

The following is an extract from a letter from Mr. Moffat :—

The public duties of the mission are quite enough for all the energies of a strong man. Besides this, I am engaged in a work which taxes body as well as mind severely, as it leaves us scarcely a moment's leisure. This work is the carrying a revised edition of the New Testament, in the native language, through the press. Probably you will have a tolerable guess that this is no easy work, especially as I have to be constantly engaged in the printing department, in which other elementary works are preparing at the same time. But there is some consolation, ay, a great deal, in the conviction that one is not labouring for one's self, but for others, and for generations yet unborn. The first edition of 4,000 copies is now done, and it will require a much larger edition of the revision as well as of the Old Testament to supply the increasing demand. Readers are increasing in all directions, which is a very cheering sign. I have seen a

great deal accomplished when the barbarous and degraded character of this country is taken into consideration; but I expected to have seen much more. We seem to progress very slowly compared to many other portions of the mission field. It is hard, uphill work, and we are sometimes faint, but still pursuing. The battle is the Lord's. The position of the missionary in this country is not what it once was. We were suspicious characters, dangerous to the community, runaways from our own country, objects of mockery and oppression. Now a missionary is known, his object understood and respected to beyond the Zambesi. Any chief and every chief would like to have a missionary. When you are reminded that I have been fifty years in the mission field, and my wife for a not much shorter period, you will think we must be looking old, and feeling old too. Constantly engaged as we both are, it cannot be expected that we can wear much longer. I have still to look forward for some one to assist and succeed me. Our directors have so much reason to be delighted and taken up with other fields, where prosperity is crowning their efforts, that it is feared that their zeal for Africa is becoming cool.

United States.

CITY MISSION IN NEW YORK.

A YEAR ago a gentleman offered, for the purpose of building mission stations, 5,000 dols., on condition that five others should subscribe an equal amount, making in all 30,000 dols. This condition was accepted and complied with, and the whole sum secured at the close of the year. During the present year, some considerable additions have been made to this fund. And lately, a member of the Executive Committee, who had previously subscribed 5,000 dols., pledged himself to add 15,000 dols., so soon as 85,000 dols. shall have been reached. And the friends of city missions are earnestly desired to fill up this subscription to the required amount, that the Committee may have the 100,000 dols.

It is gratifying to all who are interested in the cause of city evangelization, to observe that with this new movement of the city mission, there has been a very general advance made by the aggressive forces of the Church of Christ. Never, in any year before, has the heart of Christianity been stirred so deeply, or devised so liberally to carry forward plans for reaching the people outside of the churches.

Denominations have vied with each other, and societies have been provoked by each other's zeal, and individual churches have emulated the other's liberality and devotion, so that city missions, and mission stations, and chapels for the poor, have become the order of the day.

During the year the Collegiate Reformed Dutch Church, sustaining four or five distinct missions operations in the city, erected a neat and tasteful building in Ninth Avenue, for the use of one of their missions.

The Presbyterian church, Fifth Avenue and Nineteenth-street (Rev. Dr. Rice's), always active in this work, have purchased two houses in King-street, which have been fitted for the occupancy of one of their oldest and most successful missions.

The Brick Presbyterian Church have commenced the erection of a commodious building in Thirty-fifth street, for the use of a very large and interesting mission they have succeeded in gathering and sustaining in Broadway.

A very pretty building, on a single lot of ground in Thirty-fifth street, near Tenth Avenue, has lately been completed and opened, the whole cost of ground, house and furniture being borne by a good brother, who, though an *iron* man, is yet a very tender-hearted man, and whose praise is in all the Methodist churches.

Another mission, under Methodist auspices, has been opened in Sixty-first street, on the east side of the city.

And St. Paul's Methodist Episcopal Church, who have long supported a fruitful mission in Seventh Avenue, are about putting up a handsome house for the same.

The Protestant Episcopal Church of the Ascension have erected a very gem of a chapel in West Forty-third street, between Eighth and Ninth Avenues.

And just now the Fourth Avenue Presbyterian Church, who have been engaged in several missions, have opened a very good and substantial building for the occupancy of one of their enterprises in Twenty-second street, near First Avenue. And this mission building is freely offered to the City Mission for their use also. So that, at stated times, the city missionary will hold services there, as in buildings of our own, thus adding to our list of mission stations, without the outlay of a dollar.

We have now fourteen preaching places open every Sabbath, and what is better than all, God is with us, owning his Truth, and displaying his

power to save, and sending joy and thanksgiving into hearts long unused to prayer and praise.

RELIGIOUS AWAKENING.

There is intelligence of religious awakenings in many parts of the States. The following account is given of one of these in the Reformed Presbyterian Church, at White House, New Jersey:—

The first Sabbath in December, 1866, is a day which will long be remembered by us as one of the days of the right hand of the Most High. It was the communion. Seventy persons had on the preceding day been admitted to church membership by the Consistory. Sixty-six of these were received on the confession of their faith and four by certificate. The examination of the young converts, as to their knowledge and Christian experience, was of the most satisfactory character. They all, however, had been repeatedly conversed with by the pastor, both in the inquiry meeting and at his study. Before the long prayer was offered, the form of administration of baptism for adult believers was read by the reverend pastor, and the rite administered by him to fourteen persons. The action sermon was by Rev. H. V. Voorhees, of North Branch. It manifested much intellectual and Christian excellence, and was listened to with deep, absorbing interest. Indeed the whole of the sanctuary services of this day were peculiarly solemn and impressive. The addresses at the table, both by Mr. Voorhees and by Mr. Van Slyke, were very appropriate and calculated to produce salutary impressions. Many persons who were deeply anxious for their soul's salvation were kept back from uniting with us by reasons which are always operative at such seasons. We look forward, however, with confident anticipations that at our next communion season we shall have a large addition of members to our church. The good work still goes on. It was stated in a former communication that ten more family altars had been erected since this revival commenced; the number has now been increased to fifteen.

Since the communion service our meetings have been held on alternate evenings, and for the present week on consecutive evenings. This evening (the fourth) will close our meetings in the church. It is purposed after this to hold them in private families in different parts of the congregation, and only once a week.

The *New York Independent* says:—

"More than fifty converts are numbered as the fruits of a revival at Newbury Seminary, Ver-

mont. Over five hundred persons have recently united with the Methodist Episcopal church in Lawrence County, Kentucky, the fruits of a very extensive revival work still in progress. God is graciously pouring out his Spirit on the old church at White Plains, the Rev. A. H. Wyatt, pastor. The altar is crowded with penitents each evening. Up to the 6th December ninety had found peace in a revival still in progress at the first Methodist Episcopal church in Rahway, New Jersey. At Bound Brook, the Rev. Brother Snyder, pastor, the revival continues with great power. A large number have been converted. At Guildhall, Vermont, the special influences of the Spirit have been enjoyed since September. Twelve or more are hoping they have found the Saviour, and others are still inquiring. A glorious revival has occurred at Mechanicsville, New York, the Rev. W. W. Voorhees, pastor. One hundred and twenty have professed conversion, and ninety have joined the church. A powerful work of grace has been experienced by the church in Bethel, Illinois, where twenty-eight have been baptized. Twenty have been added to the Good

Hope church, as the fruits of a revival; fifteen of the number being heads of families. The Rev. D. W. Anderson, of Washington, baptized seventy-two converts on the first Lord's-day in December. He has closed a protracted meeting, in which it is believed two hundred and twenty souls have been converted, and in that number twenty-eight Roman Catholics. Thirty-two persons were received into the communion of the First United Presbyterian Church, Broad and Lombard-streets, Philadelphia (the Rev. F. Church, pastor), on Sabbath, the 11th December. Fifty-one members have been added to the communion of the First Presbyterian church (the Rev. Dr. Robinson's), Brooklyn, during the last two months, of whom thirty-eight were on profession of their faith. At a Presbyterian convention held at Crestline, Ohio, on the 13th ult., a thorough plan for the visitation of the churches with a view to spiritual edification was adopted. It was also recommended that each member of each church spend at least fifteen minutes of every evening, about eight o'clock, in secret prayer for the outpouring of God's Spirit upon the churches."

LITERATURE.

A HISTORY of Christianity in New Zealand has been awaited with much impatience.* The recent wars have thrown the islands into a prominence that has only made it plain how little is actually known of the country and its people; and the Bishop of Waiapu is likely to find his book eagerly read. He confines himself to narrating the progress of the country from barbarism to its present condition, and arranges his history to show that "those who had embarked in missionary labours had not failed in that which they undertook." The enquiry is no doubt an interesting one, but it is limited. The native wars are related with much fulness,—those at least that came under the observation of the missionaries; and many incidents are preserved that show the degraded and savage condition of the native race. Along with fierce natural qualities, cannibalism, and the ferocity it promotes, held their places long after the missionaries had established their settlement; and the murder of Mr. Volkner, not

two years ago, and the fanaticism of the Paimarire, prove the hold that heathen habits had upon the people. "I have met with no family," says one, "but some branches of it had been killed in battle and afterwards eaten. If any chief falls into the hands of a tribe which he has oppressed and injured, by the chance of war, they are sure to roast and eat him; and after devouring his flesh, they will preserve his bones in the family as a memento of his fate, and convert them into fish-hooks, whistles, and ornaments." Divided under a vast number of petty chiefs, the people became accustomed to a ceaseless civil war, provoked by rapacity, or ambition, or wounded pride. Adventurous spirits would even work their passage as common sailors to London, in the hope of obtaining muskets, and establishing superiority over their neighbours by better weapons; and one great chief bartered the presents he received in England for fire-arms. The early missionaries had not only to contend with indifference, but to incur a constant danger, and hold their lives in their hands, and the record of their labours is a record of unpretending heroism unsurpassed among any of the islands

* *Christianity among the New Zealanders.* By the Right Rev. William Williams, D.C.L., Bishop of Waiapu. With six illustrations. London: Seeley, 1867.

of the South Seas. The difficulties, slow but certain progress, and the countless obstacles to the Gospel, are narrated at length, and the reader is carried on with unflagging interest to the full establishment of Christianity. The book is closed with a brief narration of the famous king struggles, the growth of the fanatical party, and the present condition of the Church; and the author, whose earnestness and sincerity are apparent in every page, has added an admirable and welcome chapter to the great history of missions. We trust that we may yet receive from him the results of a further inquiry. A history of Christianity in New Zealand would include some account of the people and the features and geography of their country, a history of the various settlements from Europe and their influence upon the natives, and a record of the various Protestant churches established for the benefit of the colonists. There is now a rich accumulation of materials for this work; and the mission has this advantage that it is compact, lies within reasonable compass, is confirmed by accessible and contemporary testimony, and affects but one population. It is pleasant to find that, while Bishop Williams acknowledges the serious and unexpected defection from Christian teaching which has come of the recent struggle, he can mention, among other facts, that "there are twelve native clergymen, supported by the contributions of their flocks—amounting to upwards of three thousand pounds—who are labouring with diligence and zeal," and that he recognises evidence that the present sifting will be a benefit.

As Bishop Williams believes of the Maori, so Mr. Holden believes of the Kaffirs, that they "are one of the most interesting barbarous nations in the world;" and he has prepared a history of them, for *first*, the real benefit of the Kaffir races; *second*, to impart much truthful, interesting information to the general reader, which may do something towards advancing the knowledge of all that relates to men and nations; *third*, to furnish information which may be useful to Government authorities; and, *fourth*, to arouse interest in the minds of the Christian public.* So much attention has been drawn to the Kaffirs by Livingstone's travels and by the heat of the

Colenso controversy, and so much is involved in the right treatment of them by the colonists and the Government, that Mr. Holden's work has not appeared a moment too soon. Hitherto we have been dependent on such occasional and desultory accounts as have reached us from travellers and missionary correspondence, enough to make us sensible how widely these races were spread, and how important a part they have played among the native tribes of Southern Africa. With great industry Mr. Holden has searched every available source of information, and has accomplished not only a full and consecutive history of the scattered tribes, but a most comprehensive account of their habits, traditions, and language. It does not fall within the scope of his history to treat of the influence and progress of Christianity among them: for up till now the success of the missionaries has not been marked as in New Zealand by any yielding of the bulk of the population; but he treats at length of the duty of the State and the Church. He claims that the Government should treat them as "men-children," and place them under a regimen as severe as that of children in civilized communities." As the parent apprentices his child to a handicraft without being supposed to interfere with his liberty, the State, he conceives, should stand *in loco parentis*, and apprentice the Fingoes and Kaffirs. Instead of or in addition to which he proposes that the Government should give them grants of land, and then make them owners of a property as valuable and less moveable than their present. He would also have them interfere with witchcraft, the marriage law, and chieftainship; and naturally to insist on an endowment of education, but "to be according to the particular facilities which any may have for doing the work in the best manner, at the cheapest rate, and to the largest extent." Mr. Holden maintains that, as a rule, the colonists do not treat the natives with harshness and severity, and that the natives often sorely try the patience and provoke the temper of the colonists; but he insists that the colonists should beware of any injustice in the land question, or of treating the natives as a doomed race, and that the worst part of the Kaffirs is that which has been brought into the closest contact with the white men, and without any effort to teach them Christianity. On the duty of the Church, it is natural that Mr. Holden should be urgent, and few will quarrel with his earnestness; there are none who will not be encouraged by the evidence he gives of good done. Mr. Holden's book is alto-

* *The Past and Future of the Kaffir Races. In Three Parts. I. Their History. II. Their Manners and Customs. III. The Means Needful for their Preservation and Improvement.* By the Rev. William Holden, Wesleyan Missionary 27 years in South Africa. With a Map and Illustrations. London: 44, Paternoster Row, 1866.

gether not only one of the most painstaking and important, but one of the most interesting of those which have sprung from our modern missions; nor would it be just to overlook the illustrations, which are selected with more judiciousness than common, but which excellent helps to our knowledge have suffered the bad execution of almost all the South African illustrations we have seen, Livingstone's excepted. A tour in *Sherman's Track*, is certainly not a missionary tour, though it brought Mr. Kennaway into contact with that intensely practical Christian life which characterizes the United States, and at no time more than during and since the late civil war.* Meeting with General Sherman at St. Louis, and travelling at his suggestion over the route of his famous march, Mr. Kennaway enjoyed a fair opportunity of noting, not only the ruin, but the social changes wrought by the war. The proverbial hospitality of the South he did not meet, because it can no longer exist in the wreck of Southern fortunes; but he bears generous and reliable witness to the efforts and success of the Freedmen's Bureau; and the state of the South before and after the war, cannot be more vividly contrasted than in this pleasant volume. On the unsettled future of the slave, and the prospects of his being able or likely to maintain his place in the South, Mr. Kennaway has much to say that is valuable, and for which we must refer our readers to his book.

The French Protestant whom the *Religious Tract Society* have wisely introduced to their readers, is said to have his life well thumbed by countless hands.† It is a picture as vivid as one of De Foe's, with a merit that the novelist did not claim, of being an honest and accurate relation of what actually happened. There is a danger of forgetting, in these days of universal toleration, that men had ever to suffer for simply confessing their particular faith; and a book like this is sometimes necessary to remind us of the natural tendency of men to be intolerant, and that that intolerance has ever been sanctioned, and sometimes taught as a duty, by the Church of Rome.

Among the contributions to our higher religious literature, Dr. Rigg's *Essays*‡ will occupy a promi-

* On *Sherman's Track: in the South after the War*. By John H. Kennaway, M.A., Balliol College, Oxford. With Illustrations. London: Seeley, 1867.

† *The Autobiography of a French Protestant Condemned to the Gallies for the sake of his Religion*. London: Religious Tract Society, 1866.

‡ *Essays for the Times on Ecclesiastical and Social Subjects*. By James H. Rigg, D.D. London: Stock, 1866.

nent place. The subjects he discusses—and on some he must be regarded as an authority, such as the *Relations of Wesleyan Methodism to the Church of England*, and the relations of Wesley's ancestry to his career and development—are profoundly interesting; and, though growing out of the wars and conflicts of the time, they are invested, by the treatment of the writer, with a permanent value. They are characterised by great breadth and fairness, a singular and happy freedom from sectarian and party spirit, and by a critical faculty of unusual keenness and discernment. No recent writer seems to hold better the balance between speculative and theological factions, or to seize so clearly the truth which is obscured from the combatants by the heat of their own struggle. The *Essays* include, among other subjects, *The Vocation and Training of the Clergy*, *Kingsley and Newman*, *Pusey's Eirenicon*, *The History of Heterodox Speculations*, *Pauperism*, and *Popular Education*. Yet, vigorous, and wise, and fair as Dr. Rigg is, he is rivalled by Miss Greenwell, whose exquisite *Essays* are not only a relief from the monotony of collected papers with which we are inundated, but have a rare value from their intense Christian tone.* Miss Greenwell writes only too seldom; but it is always what abides, and what will strengthen and purify the spirit. These *Essays* overflow with thought at once wise and original, and so skilfully arranged that there is scarcely a loose sentence or a loose word. Indeed, if there is any defect, it is that the words are sometimes barely sufficient for the thoughts; and yet, as a whole, the style is lucid and flexible and marked by that peculiar grace and culture which only a woman at her best can give. The subjects that she treats are, *Our Single Women*, *Prayer*, *Popular Religious Literature*, and *Christians ad Leonas*.

Miss Davies adds one more to the recent monographs on Women.† Sensible and well-informed, and less carried away by theory than some of her sisters, she has written an interesting book that will really help in a good cause. Nothing can be better than the chapter on *Things as they are and as they might be*, and on *Professional and Domestic Life*; and even the *Specific Suggestions* are successful. The highest and true education of women is that which so many modern essayists omit,—the education to be Christian women, with which will be necessarily bound up a Christian ministration, sufficient to give employment to the most useless and the most idle.

* *Essays*. By Dora Greenwell. London: Strahan, 1866.

† *The Higher Education of Women*. By Emily Davies. London: Strahan, 1866.

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